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JOURNAL OF MR. BRONSON.

At pages 218, 219, of last volume, will be found extracts from letters of Mr. Bronson, in which mention is made of a visit to the Nám Sàng Nága Hills, at the distance of about a day's journey from Jaipúr. The peculiar, and in some respects interesting character of the people of that country, has induced the attempt to establish a mission among them, and from present indications we are encouraged to hope that the enterprise will prove successful. In his journal, Mr. B. gives an account of a—

Second tour to the Nága Hills—The journey—His reception.

Dec. 20, 1839. Having completed two or three elementary books, and made suitable preparations, I set out on a second tour to the Nám Sàng Nágas; hoping to be able to communicate to them some of the truths of the gospel. I shall make an attempt to collect a few lads into school, and to translate a few select portions of scripture.

Their former hospitality and good feeling leads me to hope that they will receive instruction, and embrace the truth. Yet the facts, that they have no books, and that they are known to preserve the customs of their fathers with the greatest tenacity,—render the experiment far less encouraging than it otherwise would be, and make me feel inexpressibly anxious about my present undertaking.

I sent off my attendants and baggage at an early hour, hoping, if possible, to reach the mountain top before the Sabbath. Had a prosperous journey this day, and slept on the banks of the beautiful Nám Sàng river.

21. Started early, and about noon reached the salt market at the foot of the mountain. Leaving all my baggage behind, I gained the top of the mountain about four o'clock, P. M. On my arrival I found the people unaware of my approach. They had not prepared any place for my reception, and I feared that I had come among them in an inauspicious time. I soon had need of wisdom and patience in meeting the rude assault of one of the chiefs, who appeared to be in a perfect rage; ordering my interpreter "never to say again that I was not in league with the Company, and one of them; for my color, dress, language, and customs, were the same; that I sent letters, and received them; that I ate, slept and lived with them." Nothing was said in reply, and I managed soon to turn the conversation upon subjects more pleasing. In the course of the interview, however, I told him that he knew me to be the friend of the Nágas, and that I came among them solely to benefit them. I appealed to those present, and asked, "Do not all the people call me their friend?" To this nearly every voice responded "Yes;"—and the enraged chief soon left, apparently rather chagrined. In this man I have uniformly found a violent opposer. He often says to the people, "Who wants religion from a foreigner, and who will alter the customs of their fathers to receive books?"

Weary, sick, and almost discouraged, I retired to an oft frequented bower, where—shut out from every human eye—I felt a sweet pleasure in committing myself,—my absent family,—and the interests of this little mission, to Him who can still the rage of the heathen, and can bring light out of darkness. Returning, I threw myself

down on the floor to rest; when my old friend Tengasi Dekhá came in, bringing milk, potatoes, &c., and best of all—an approving smile. Soon after, several of my former friends came in, bringing whatever they thought I would relish—and manifesting the greatest pleasure at my arrival. I felt rebuked before God, for my distrust, and resolved to go forward in His strength, however dark and adverse present appearances might be.

22. Sabbath. My baggage not having arrived last evening, I had no conveniences for the night. Rolling myself up, however, in my over-coat, with a block of wood for my pillow, I slept as well as though I had reposed on a bed of down.

The building of a house—Books presented.

At break of day hearing a great tumult, I went out and found almost the whole village engaged in preparations to build me a house. I requested my interpreter to inform the chief, that I was highly gratified to find him so ready to assist me, and that I very much needed a house to make me comfortable;—but it was the Lord's day, and I could not build on that day, and that I wished to see him early the next morning. This was received much better than I expected. They left off work without any disaffection;—one or two saying, however, that “the work would be *theirs*—and the *sin* also—and as I was in great want of a house, they had undertaken it so early.” I endeavored to observe the day, but was much disturbed by the noisy multitude about me.

23. Received an early visit from Bor Kumbou, as I requested. He came with a number of the head men of the place. I told him I had much satisfaction in presenting him the two first books ever printed in the Nága language; that it could now no longer be said that the Nágas had no books;—and I had come among them this time, with the firm belief that they would take as much pains and pleasure in learning to read them, as I had in preparing them.

He asked to hear them read, to which I consented. They all appeared pleased, and on my assuring them of my friendship they replied that they believed my words, and would assist me.

I then referred to my want of a house, and proposed to them the plan of a small bungalow,—promising to pay them for building me one. They

arose and left me, to consult together on the subject. Soon after, a hundred or more were employed in its erection. I consider this an important object to be accomplished; as, without a house of my own, I often discommode them; am never able to seclude myself, or to carry on a school to any advantage.

Beautiful Scenery—Suspensions of the Nágas.

They selected a delightful spot on a lofty cliff, overlooking a large extent of country. On two sides are deep vales sinking below you, almost as far as the eye can reach. Before you, in the distant view, roll the majestic Brahmaputra, and the beautiful Diding; while you can catch faint glimpses of Jaipur, and the vicinity of Bórláth, and Jorháth on the west. On the east, in a much nearer view, rises a lofty chain of mountain peaks, which is the height of land between this and the Burmese, Singpho, and Chinese territories; while on the lower peaks, numerous Nága villages are to be seen, at small distances, the light of whose fires, and the echo of whose rude music, enliven many a lone and dreary night. It was truly pleasing to think of devoting this beautiful eminence to the service of God. Oh, that God would dispose the hearts of this people to do His will.

24. The people have been engaged on the house to-day. The frame is up, and one side covered. It is very rough, and rude. The covering is of leaves. There appears to be a good feeling towards me, but an indifference to books, and perhaps a prejudice. I am often told that the people are afraid of my intentions, and believe that I have some secret object to accomplish in regard to their country.

Again, it is said, that if one learns, all will do so, and if I have no object but to teach them, they are much pleased. One thing is very encouraging,—they never hesitate to teach me their language.

25. Had a call from —, whose inquiries led me to suspect they were premeditating an attack upon some neighboring villages, which have lately ceased to pay tribute to them. I was careful to maintain the greatest indifference on the subject. The object of their visit might have been to see if I would direct at all in such matters. It is very difficult to know how to manage in all cases, with so rude, suspicious, and ignorant a people.

Superstition of the natives—Invocations for the sick.

26. I have been painfully amused this evening by hearing the relatives of a sick person calling upon their imaginary divinities to restore health. A long joint of a bamboo was half filled with small round stones. The person performing the ceremony put his mouth into this hollow tube, and walking several times around the house, exclaimed, "O *deu, deu, deu, Ká-ro Ká-ro,*" (i. e.) "O divinity," (or Nat,) "come, come." The stones are then shaken together, and the exclamation repeated; after which an entreaty is made to the soul of the sick person, which is supposed to have been carried, or to have wandered away,—as follows:

"Return to thy habitation!
It is night—thou wilt get harm,
Or lose thy way—it is night; return, return."

After these invocations, the inhabitants of the house never eat, nor sleep, nor speak, until the sun is seen breaking forth from the lofty mountain tops in the east, lest they should frighten away the messengers, whose coming they so earnestly implored.

Visit from the chief—Inquiries.

27. Received a visit from Bor Kumbou and several of his attendants, with whom I had a long and familiar talk upon the value of religion, and useful books; urged him to encourage the most promising youths to learn to read. He acceded to what I said, and replied that a few had a mind to read, but did not wish to commence until all their associates were favorably inclined. By this conversation I have great hopes that they will slowly overcome their prejudices, and become a reading people. Toward evening a party called, on a friendly visit, and asked about many of the customs of my native land; in what manner the marriage ceremony was performed—whether we had more than one wife, &c. This gave me an opportunity of explaining the sins of polygamy, and adultery, and to speak of the laws of God and man upon these subjects. But alas! how powerless is *truth* even, when counteracted by the force of bad example.

Removal to his new house—Kindness of the people.

28. In closing up the duties of another week, I have great occasion for praise and thanksgiving. I have re-

moved into my own house, where I may once more enjoy the sweets of retirement, and secret intercourse with heaven; and if there are yet some discomforts, I can rejoice in bearing them, knowing that it is for the accomplishment of the best of enterprises.

I might say much of the kindness I receive from this people; in many cases my wants are actually anticipated. In fact, I am in this respect, very much like a pastor at home, who is daily receiving some testimonial of good will and affection from his parishioners.

29. Sunday. Spent most of the day in retirement. Read and explained the catechism to several who called. This evening read and commented on the parable of "the sower and the seed" to my own attendants.

Retrospect of the year—Encouragements.

Jan. 1, 1840. Another year is gone. Its events, its privileges, and opportunities for doing good,—whether improved, or misimproved, demand my serious consideration.

It is just one year to-day, since I first sent a messenger to the chiefs of this people, to ask permission to come up among them, to learn their language and to impart to them a knowledge of the true God. It is with sincere gratitude that I would this day acknowledge the goodness of God in sparing me to complete that tour, to prepare the first books in their language, and to commence a second tour. This day finds me in my own house, with many comforts, and with encouragements that exceed my most sanguine expectations. Friends and donors have appeared—and the voice of every providence says, *go forward.*

Funeral ceremonies.

4. This is a day of sorrow and mourning, on account of the death of one of the chief's sons. The lad died yesterday afternoon. The chief women repaired immediately to the house, and their wailings and lamentations have rent the air ever since. The scene reminded me of the words of the prophet, "Call now for the mourning women." As they wail they occasionally tear their hair, smite their breasts, and rend their clothes. Today a small stand about four feet high has been built of bamboos, in a place where they deposit their dead, and a little before sundown several hundred people of all ages and ranks, walked

in procession to the house, and followed the body to the place of deposit, wailing as they went. I followed on as near as was prudent, to observe the ceremony, and to show them that I also felt an interest in the bereavement. They soon reached the bamboo stand, on which they bound the body. They then drew cloths about it, above and below, so as to form a small enclosure. All his property was thrown under the *sáng* (or stand.) Here the body will decay in the open air. A number of females came around and planted flowers and seeds near the spot, bewailing as follows:

"O friend, where art thou? Where hast thou gone? Why hast thou left us? Thou wert handsome and brave, and we loved thee. Hadst thou remained, what might we not have hoped for, from thee!"

5. Sunday. Read and explained the parable of "the rich man and Lazarus," also of "the prodigal son." The exercise called forth a good many objections, and inquiries.

Sickness of his teacher—Superstitions.

7. Having been giving medicine to my Naga teacher, I arose early and went to see him. On reaching the house, I found a basket bound fast in the entrance, a signal that forbids all communication with other persons. On requesting to see him, I was told "*ápíen*," (i. e.) unlawful. I therefore had only to return, without rendering him any assistance. These people, in this way, inflict severe penalties upon themselves. After calling over the names of their departed ancestors one by one, they vow not to eat or hold intercourse with others for a certain number of days. In this man's case it has been four days, and yet he gets no better.

Some superstitious old people here, who are also afraid of changing old customs, have intimated that his sickness and soreness of eyes, are a chastisement of the nats, for his having several of my books in his possession, and on account of his being so favorable to my plans. He has therefore invoked the spirits of each of his departed friends,—sent all his books to my house—and is apparently disinclined to give any attention to them, or to assist me as formerly. He never expresses any such thing, however, to me,—and as he continues to receive medicines, I trust when his health is

better, his present state of feeling will be removed.

While I was busy, a fine young lad came up, and asked if I would teach him to read? My heart was filled with joy at the proposal,—and he agreed to come daily. He has learned several of his letters to-day, and I hope this is the beginning of a school. This lad's name is Rumjang. He is a relative of the present chief.

Difficulties to be overcome.

16. Received a letter from the missionary brethren at Jaipur, approving of my plan to remove with my family to the Hills. I feel grateful that the way is so far open before me. How far I ought now to venture forward, is with me a question. On the one hand there is the difficulty of removing my family over so steep and dangerous passes—the trouble and expense of getting supplies—the impossibility of going down to the plains during three months in the rainy season, (owing to the rise of the intervening streams,) and the uncertainty of obtaining a considerable number of scholars.

On the other hand, I should not forget that the cause is of God, and that "the path of duty is always the path of safety." Four promising young men are now learning to read, several more are inclined to do so, and the probability is, that in the event of a removal, I might not only collect a respectable school,—but get much of the language,—and prepare several portions of the scripture.

The use of the elephant—A successful experiment.

Sent off one of the assistants early this morning, to meet an elephant loaded with rice—sent by our kind friend C. A. Bruce, Esq. Heretofore no beasts of burden have been brought over these rugged peaks.

On the next day, being desirous of ascertaining whether an elephant might not be advantageously employed in conveying provisions and heavy articles up to the mission house, I started early with a few men to lighten the load,—and ordered the *mahout* to make the experiment. A little after noon, I had the pleasure of seeing all safe before my bungalow without injury to the animal. I feel much gratified at the success of the experiment, as the use of this valuable ani-

mal will very much lessen the expense of a mission family residing here. Besides it offers a convenient mode of removing to and from the plains.

Conversation with the chief.

In the evening the young chief came into the school, and introduced the subject of my having requested an audience with the chiefs and the people. This gave me a favorable opportunity to explain again the objects of the mission. I told him my business did not relate to the political affairs of his country—or to the possession of its wealth; that I was simply a religious teacher, that I had relinquished all in my native land, and had come to them, because I believed they would be miserable unless they were taught the true God, and the way to heaven. I asked him who among all the grey headed of his village, could tell me what would follow after death? Which of them could tell how to escape hell, and obtain heaven? He replied, “no one.” I then told him, I had been with them for some time—had prepared three books in their language, and I now wished to know what he and his people would do. If they were pleased with my living among them—and would agree to teach me their language, and to send fifty or sixty scholars to the school, I would not mention the trouble and expense, but would at once bring up my family to spend the rainy season. He smiled, and replied that, “by degrees all things should be as I desired.”

Return to Jaipur—Prospects of the mission—The Nágas without caste, without religion.

24. Having received information of the ill health of my family, I am obliged to hasten homeward as fast as possible. I regret leaving just now, as the few scholars I have, begin to manifest some interest in learning to read, and the young chief is evidently endeavoring to encourage others to attend. But I shall leave the assistant to attend to the school, and to avoid all appearance of retiring from the field.

25. Started very early and reached Jaipur about sunset. Found my family better, though still feeble. In reviewing the present tour among the Nágas, I see much that should encourage us to effort. It will be remembered that they have no caste, no religion, of any form, so far as we can learn;

and as the country about them is improving, they are slowly rising also,—and cannot long remain without some form of religion. Indeed, there are a few already who secretly incline to the Bráhmín faith—have taken A'sámese wives, and if there is any attempt at throwing off savage habits, they will adopt the equally degrading ones of the A'sámese. But the mass of the people are unfettered by the tyrant chain. We have fallen upon them in the very crisis which, (may God grant it!) is calculated to give them a decided preference for the Christian religion. They ridicule the worship of idols as well as most of the ceremonial parts of the Bráhmín and Hindú superstitions. They are also an inquisitive people, independent in their views and feelings,—and may we not hope that such a people, when brought to understand the system of truth, will heartily embrace it?

In a letter which accompanied the foregoing journal, and dated April 1, Mr. Bronson acknowledges the following very liberal donations, by gentlemen connected with the Hon. East India Company's service, chiefly in aid of schools among the Nám Sâng Nágas, viz:

1838.		
March.	By C. A. Bruce, Esq., Co.'s rupees,	100
August.	By same, a second donation,	“ 500
Sept.	Capt. S. F. Hannay,	“ 240
1839.		
March.	By Lieut Sturt,	“ 50
Nov.	By the Hon. E. T. Robertson, deputy governor of Bengal,	“ 200
1840.		
March.	By Lieut. Brodie,	“ 60
	By Capt. S. F. Hannay, a second donation,	“ 240

Mr. Bronson adds:

I should state that Capt. Jenkins has signified his intention of devoting his next annual donation to the aid of the Nága mission, which will make an addition to the above of 500 rupees.

The Board will be gratified to know that in this time of its pecuniary embarrassment, the Nága mission will have been nearly supported this year (1839) by these unexpected and liberal donations. I have been thus particular to mention them here, that the Board may know of the deep interest felt in this mission by those who manage the political affairs of this country, and also, to show some of the reasons which induced me to remove to the Hills, at so early a period of our operations.

JOURNAL OF MR. BROWN, AT JAIPUR.

Retrospect—State of the mission.

Jan. 1, 1840. We have now entered upon another year—the eighth since we left our native land. When we look back upon the time spent in this country, and consider the various difficulties and hindrances we have met with, and the little success that has attended our efforts, we are almost disheartened. During the past year our labors have been almost entirely broken up. In the early part of the year, the disturbances at Sadiyá prevented us. After our arrival at Jaipur, sickness and necessary cares occupied much of our time, while the cholera drove nearly all the native population from the place; and since the close of the rains, both Mrs. Brown and myself have been visited with frequent attacks of ague and fever, which I fear will not leave us, unless we seek a change of air by journeying. Our little boy, who contracted a fever by exposure to the weather at Sadiyá, after we were driven from our house, is completely a cripple. He has never been able to walk or stand alone since.

Had I but an associate in missionary labor, it would be a satisfaction to see the work going on, even though I might be precluded by sickness, from doing much myself. Instead of this, among the Aśmese I am almost entirely alone; br. Bronson is, and will be, fully occupied with the Nágas, and br. Cutter will be obliged to devote all his attention to the printing department. Under these circumstances I must relinquish all idea of preparing any tracts in the Shyán language, as I had intended to do during the present season. The Shyáns are considerably numerous here, and tracts might easily be distributed from this point, among those of the Hukong valley.

Religious privileges enjoyed, and services commenced—Increased attendance.

6. Yesterday we had our communion season, when we enjoyed the presence of the Savior, as we trust, and received new vigor to run with patience the race that is set before us. Held the monthly concert at our house, this evening.

7. Recommended daily evening worship in the native language, in br. Bronson's octagon. This exercise has been suspended for a few weeks on account of ill health. Commenced

this week, on Matthew. Read and expounded part of a chapter, which was followed by prayer in Aśmese. An unusually large number of coolies, (workmen,) present this evening, most of them being in br. Cutter's employ.

10. A very large number, nearly 100, present at evening worship. Subject, Christ's temptation in the wilderness. The people were very attentive.

18. Finding an old man, a Burman, who understands the Shyán language, I have employed him during the past week, as an interpreter, in translating. Commenced Genesis, and have finished the first draft of three chapters, which will form a convenient tract, embracing the history of the creation. As I have written from the old man's lips without any alteration, it must of course be very imperfect and require much alteration. Have given away quite a number of catechisms in the Shyán language, the present month.

19. Sabbath. At worship this evening the people gave uncommonly good attention. Addressed them from the last part of the 6th chapter of Matthew.

Mrs. B.'s departure for Calcutta.

To-day we have discovered that one of our little boy's eyes is diseased, and we fear, unless some remedy is found, he will soon lose his sight.

20. After much painful hesitation, we have concluded, with the advice of our missionary brethren, to take our little boy to Calcutta, in hopes that he may receive some advantage, both to his eyes and his limbs, by the prescriptions of the physicians there. Mrs. B. has decided to undertake the journey alone.

Feb. 2. Sabbath. Addressed the coolies and the others at the octagon, from a portion of Matthew 10th. A good number present. Several English gentlemen came in, who are passing through the place on their return from a visit to the Nága villages.

10. Mrs. Brown started with her two children for Calcutta. She has a tedious journey before her, and will no doubt meet with many difficulties and trials before her return. But I would commit them all into the hands of an all-wise God, who ordains our sorrows as well as our joys.

11. Having taken leave of my family I returned from Tipling on foot. It is about eight miles from Jaipur, and there are three villages between, viz.,

one of A'sámese, one of Shyáns, and one of Duónias,—a term signifying a person speaking several languages, but applied to those of A'sámese origin, who have been slaves to the Singphos. The Duónias are quite numerous in this part of the country.

Visit to Sadiyá—Excursion through the Mattak country.

21. Having an opportunity to go up to Ningru, in company with Capt. Vetch, Capt. Lloyd, and Lieut. Dalton, I concluded to embrace it, and from Ningru to go across to Sadiyá, and return through the Mattak country, which has lately been taken possession of by the English government. It is now in a somewhat unsettled state, on account of the change in its political relations, but will be a very important missionary field, as soon as the people become quiet, and accustomed to their new rulers.

22. Passing up through a dense forest on the north bank of the Buri Dihing, we came this evening to Mákm, a small village on an elevated and apparently healthy spot of ground opposite the mouth of a small stream called Mákm river. The village contains about fifteen Duónia houses.

Interesting relics—Limit of Moslem conquests.

25. Did not leave Mákm till this morning, as Capt. Vetch has been engaged in getting out some brass cannon, that have lately been discovered here. They were secreted in a thick wood, about a mile from the river. These guns were brought in, it is supposed, during the Mohammedan invasion of India. This is the most eastern point which the Moslem army reached; sickness breaking out, and the inhabitants of the hills pouring down upon them in all directions, they were obliged to retreat, leaving their artillery behind them. The guns are twenty in number, some of them highly ornamented, and so large as to be drawn with great difficulty by an elephant. Ten more are said to be secreted near Ningru. The Persian inscriptions upon them show them to be about 200 years old.

Saw several Singphos at Mákm, who understood the Burman and Shyán languages. Gave them several Shyán tracts.

Passed Fakial, a village of Shyáns.

Here I found many who could read, and gave away a good number of tracts.

Visit to Saikhwa—Hospitalities enjoyed.

27. As Capt. Vetch is going to make an excursion into the Nága Hills, which will occupy some time, I have concluded to leave the company, and proceed with Lieut. Dalton direct to Saikhwa, which is now Capt. Hannay's headquarters, instead of Sadiyá.

29. Reached Saikhwa, after three days' march through an unbroken forest. With the exception of the stockades at Kuju and Teji, we have not seen a house upon the road.

Found our excellent friends, Capt. and Mrs. Hannay, enjoying their usual health. They are much interested in all our missionary operations. Mrs. Hannay has herself had a flourishing school of Sipahis' children and others, whom she has taught during the past season, but has been obliged to relinquish it recently, from want of health. Since I left Jaipur, Capt. Hannay has sent over a donation of 240 rupees for the benefit of the Nága mission. May the Lord reward them for all their kindness to us, both personally and as members of the mission.

Saikhwa is a beautiful station, although a few months ago it was an entire jungle. It is nearly opposite Sadiyá, but a little further down; and just at the spot where our lamented brother Thomas was killed. Most of the people who were formerly at Sadiyá have now located themselves here.

March 1. At Capt. Hannay's request had divine service at his house, both morning and evening.

4. An eclipse of the sun about 9 o'clock, covering nearly three-fourths of his disk, and rendering it so dark as to give objects a very gloomy appearance. The eclipse was followed by two smart shocks of an earthquake.

Sadiyá—Painful discovery—A sad duty.

Went over with Capt. Hannay to Sadiyá, to view the desolations of the place and visit the graves of br. Thomas and our little Sophia. Had the pain to find the graves dug open, and the bones scattered over the ground. Gathered them up and brought them away, with a feeling of some satisfaction, that they were now removed from so melancholy a spot,—a spot which I have no wish ever to visit again.

Return to Jaipur—Many villages—Distribution of tracts.

6. Left our sympathizing friends, Capt. and Mrs. Hannay, with much regret, and started for home, having been provided with an elephant through the kindness of Capt. H. Reached Kere-mia, a small village on the Dangori river, where I found two or three persons who could read A'sámese. Read and explained the catechism and history of the creation, and gave away three tracts.

7. Passed several villages, the principal of which was Tipuk, quite a large place, and containing many priests and learned men. Gave away about twenty tracts during the day. Reached Hap Jan a little before night, where I had an opportunity to spend an hour in conversation with the natives, who seemed very friendly and disposed to listen.

8. Passed a large number of small villages, and gave away from twelve to twenty tracts. Came to Tingrai, where there is a small but flourishing tea garden. Read and explained the catechism to the workmen employed in cultivating the tea, and gave a few tracts.

9. Came through a dense and uninterrupted forest from Tingrai to Jaipur, where I arrived a little after noon. Through the blessing of God I have enjoyed unusually good health during this trip, and feel much recruited. Have given away in all, about eighty tracts in A'sámese, and ten or a dozen in Shyán.

28. Have completed the revision of the first chapter of Genesis in Shyán. Find the revision a work of much more labor than the first copy. Have given away fourteen books and tracts in A'sámese during the week.

Arrival of missionaries—Visit to the coal mines—Resources and prospects of A'sám.

Yesterday we heard of the arrival of the new missionaries, Mr. and Mrs. Barker, and Miss Bronson, for the Nága mission, but alas! none for the A'sámese.

31. Went up with Messrs. Bruce and Masters, superintendents of the tea cultivation, to examine several beds of coal which are found in the hills near Jaipur. Saw several very fine beds, which will prove of great service in navigating the steamers which the tea company are intending to put upon the Brahmaputra. A'sám, from present appearances, is likely to prove

the richest country in India. Besides tea, iron and coal in immense quantities, the country abounds in the *sum*, mulberry and other trees, which feed three or four species of silkworm,—caoutchouc trees,—several of the most important wood oils,—earth oil springs, and what is perhaps most important of all, salt springs, which are already worked by the Nágas to considerable extent, and under European superintendence, would prove of great value.

In a letter of date May 25, received by the same arrival with the above journal, Mr. Brown writes:

Mr. and Mrs. Barker are now living with me, and Miss Bronson has gone to the Nága Hills, with her brother. I have just received letters from Mrs. Brown, in Calcutta, from which it appears the physicians give great encouragement that our little boy will recover.

Our prospects as a mission are encouraging. We have one or two very hopeful inquirers among the lads in Mrs. Cutter's school. Yesterday I had the privilege of addressing a small congregation of Chinese, most of them proselytes to the Catholic faith—among the fruits of the Catholic missions to China. They appeared to have correct ideas on many points, but their knowledge of gospel truth is very limited. We have given away one hundred and fifty books among the Chinese who have recently arrived here, and might distribute three or four times that number, if we had them. While I am writing, a large number of Chinamen have come into the verandah to solicit books.

Arracan.

EXTRACTS FROM A LETTER OF MR. KINCAID, DATED AKYAR, APRIL 11, 1840.

Our last journal and letter from Mr. K. was dated Maulmain, Jan. 20, 1840—see p. 278 last vol. Later accounts are contained in Mr. Abbott's letter, p. 20 last No.

Departure from Maulmain—Kyook Phyoo—Ramree—Description of the latter, and prospects of the Mission.

On the 11th of February br. Abbott and myself, with our families, embarked in one of the Hon. Company's steamers, bound to Calcutta, by the way of Arracan. We reached Kyook Phyoo on the evening of the 16th, and were most hospitably received by Mr. and Mrs. Lumsden. Mr. Lumsden is

in civil charge of this district, and his wife is the daughter of Mr. Hough, who was formerly a member of the Burman mission.

Mr. K. here remarks upon the unhealthiness of Kyook Phyoo—its unfitnes on that account, for a missionary station. The cause, he supposes, may be found in its peculiar location.

Except a sand beach, half a mile in width, the whole surrounding country is a swamp and always under water at spring-tides. The exhalations from such an immense mangrove swamp are the real cause of those deadly fevers which have swept away to an untimely grave almost every person who has lived there. The government is expending large sums in draining and clearing away the jungle, so that in time it may become, in some tolerable degree, healthy. After remaining a week with Mr. and Mrs. Lumsden, we went on to Ramree and received a most cordial welcome from brethren Comstock and Stilson, and their families. Ramree is a pleasant and compact town of ten thousand inhabitants, and the capital of a large district. Being enclosed and surrounded by high hills it has no advantage from the sea air, and so is very hot, but then it is dry, and the climate not unhealthy. The brethren have built at the two extremities of the town, so as to make the most of their influence. Considering the short time they have been in Ramree, the prospects are very encouraging. I attended many meetings and frequently preached, and except on two occasions, our assemblies would probably average a hundred or more. There is a disposition to listen to the word of God. On the whole it is a fine missionary field, and I trust the Word will not be preached in vain.

Plan of future labor.

When br. Abbott and myself left Maulmain it was our intention to go on to Sandoway; he to labor among the Karens, and I among the Burmans. But, as Sandoway was a small place, and as Akyab was entirely destitute, it was thought advisable for us to separate, and for me to come on to this place.

Departure for Akyab—Description of the town.

After remaining two weeks in Ramree, we reluctantly gave our dear friends the parting hand, and set for-

ward to occupy a new field. Our passage was tedious and not wholly free from danger, as the boat was leaky, and occasionally the wind very high; to add to this, one of our little children had a violent fever. Such trials, however, are too common to be noticed. We entered the harbor April 22d, about 5 o'clock in the afternoon. It was the Sabbath, and we remained in the boat. On the 23d I procured a house, and before evening we were comfortably settled and ready to begin our missionary work.

The city stands on low ground, not more than five or six feet above high water; but then it is nearly surrounded by water, having the sea on one side and the harbor on the other. The population is now 16,000, and is constantly increasing. The whole district, of which this is the capital, has a population of 150,000.

Climate.

The Arracan climate is generally dreaded, and not without reason; so that no person will come here, unless compelled, or from a strong sense of duty. The Bengal government, in order to induce officers to remain here, have built them houses at their own expense, nearly doubled their pay, and furnished one large accommodation ship and several small ones, that in case of illness they may put to sea at once. As you may suppose, it was no easy matter for us to make up our minds to come here.

Mr. K. proceeds to state the reasons which induced himself and Mr. Abbott to retire, for the present at least, from Maulmain and its vicinity, and to seek a temporary location in Arracan; but as these are the same in general with those given in Mr. Abbott's letter in our last number, they need not be repeated. We give only his closing remarks, on

The reasons for removing to Arracan.

Br. Abbott and I had been laboring as we could, in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants, we could sit in our houses, and if this were all that was necessary, we could keep the ground. There is no difficulty about living in Burmah, but we could not teach the people, for the people dare

not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to remain idle in Burmah. The command is plain, "If they persecute you in one city, flee to another." When in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass*, could go directly to Ava.

Native church—Labors commenced.

I have not been in Akyab long enough to speak confidently of the state of things here, and first impressions are often very erroneous. There is here a native church of thirteen members, but all, except one, are old people, baptized 25 years ago in the vicinity of Chittagong. I cannot learn that there is a single inquirer. I shall be able to give you more correct information in three or four weeks more.

I have established preaching for the Sabbath, as follows: 7 o'clock in the morning in Burman, 10 o'clock in English—at 2 P. M. and also in the evening, in Burman. Thursday and Saturday evenings I preach in our house, and other evenings, at three different places in the city. My congregations vary from twenty to thirty.

The thermometer now stands at 96° to 97°, during the day, in the shade, and at 90° in the night; and the heat will continue to increase till the rains set in.

Karens.

OBITUARY NOTICES OF MISS ELEANOR
MACOMBER.

By our late arrivals the following letter from Rev. S. M. Osgood has been received, giving some particulars of the lamented death of Miss Macomber, under date of Maulmain, April 28, 1840.

It becomes my painful duty to announce to you the death of our dear sister E. Macomber, who died with jungle fever on the evening of the 16th inst., after an illness of nine days, aged 39 years.

On the 9th of March, Miss Macomber came down from Don-Yahn with br. Stevens, and on the morning of the 10th, left us again with a view to visit a body of Pgwo Karens, residing high up one of the rivers. She had also a particular reference to spending the hottest part of the season on the river,

having suffered much from the extreme heat at Don-Yahn during the hot season last year. On the 4th inst. she returned from this excursion, having enjoyed excellent health, and a peculiarly pleasant season in labor for the good of the souls of the Karens, many of whom listened with much interest, and were "almost persuaded to be Christians."

She arrived here late in the evening and appeared quite well, with the exception of a slight cold, which she said she had taken that evening. On Sunday, the 5th, she complained of headache, but not so severe as to prevent her attendance upon the usual religious exercises of the day; and on Monday, after spending some hours with me in the bazaar, she left, and started on her return to Don-Yahn. Before she arrived, however, her illness grew more violent, and though it subsequently abated for a time, became again so decided, that on the following Wednesday she was removed to this place by Christian Karens, for the purpose of obtaining medical aid. Nothing remarkable or alarming was then discovered in her symptoms, and Doctor Charlton, the medical gentleman who was called in, expressed the fullest confidence that her disease would yield to the ordinary course of treatment, and that she would soon be able to resume her labors. But she thought otherwise; and although she did not express any conviction, during two or three of the first days, that the disease would prove fatal, she afterwards told me repeatedly, that she had not from the first, had the least expectation of recovery.

On Saturday, the 11th inst., she, with the greatest composure, attended to the settlement of her temporal affairs, and then seemed to feel that her work was done. Her mind was perfectly clear and calm to the last, and during her whole illness she was a lovely example of Christian fortitude, patience, and resignation. Her faith was unwavering, and, consequently, she was enabled to look forward to the period of her dissolution with evident pleasure, and with the fullest conviction that death was but the door to endless bliss. I asked her if she felt any reluctance to die; and she replied,—"I have not the least. It is a pleasure to think of dying. I shall see much of what I have recently thought a little of—the glory of God, and the love of Christ. When I think of the dear Karen disci-

ples, I feel for them, and would be willing to stay with them a little longer; but if it is the Lord's will that I should leave them, I have nothing to say. Tell my friends I am not sorry that I came to this country, or that I came alone. I have suffered for nothing which they could have supplied me with. I have found kind friends to take care of me." She appeared upon the whole rather anxious to die, and to die soon. The morning before her death, although none of us thought she was so near her end, she was heard to pray—"Oh my Master, take me to thyself this day." While in the agony of death, she said, "Why cannot I be released"—but when one remarked, "The Lord's time is the best time," she replied "Yes;" and after a few minutes more she quietly fell asleep in Jesus.

The dear Karen Christian disciples have suffered a great loss, which they most deeply feel. Br. Stevens and I visited them a few days subsequent to her death, and found them almost overwhelmed with grief, but at the same time resolved to trust in the Lord and go forward. They are a lovely band, and apparently as well grounded in the principles of religion as could be expected of any so recently converted from heathenism.

Miss Macomber was a native of Lake Pleasant, Hamilton Co., N. Y., but at a later period resident at Albany. She entered the service of the Board in the autumn of 1830 as a school-teacher among the Ojibwas, at Sault de Ste. Marie, in Michigan; and continued to labor there with much assiduity and success till the spring of 1834, when ill health compelled her to retire from the station. She first became connected with the Karen mission in 1836, having sailed from this country with a numerous company of missionaries in the ship *Louvre* for Maulmain in September of 1835. The Annual report of the Board for 1838, gives the following results of her first year's labors. The place at which she was stationed was about 35 miles from Maulmain, and the state of the people when she first went among them, (Dec., 1836,) "most repulsive and discouraging on account of the prevalence of intemperance and idolatry." "Miss Macomber, with two or three assistants, immediately commenced a course of religious instruction. Morning and evening worship was instituted; four or five religious exercises were held on the Sabbath, besides daily preaching during the week; and numerous excursions were made into the neighboring villages. A

school was also taught, composed of 10 or 12 pupils. The result was of the most cheering character. The Holy Spirit was poured out, and within a very short period, (about three months,) 'ten gave good evidence of a gracious change,' and were added to the church. Two others were baptized at Maulmain in July." The following year the Don-Yahn church numbered more than 20. Near the close of 1839, the date of her last communication, she writes as follows:—

God has evidently been with us, and not only defended his cause against the wicked devices and violence of the adversary, but has caused truth and righteousness to abound. Darkness and superstition have evidently been giving way before the light of truth. Some precious souls have been rescued from Satan's bonds, and there are still a goodly number who seem almost persuaded to be Christians.

Having alluded to the opposition that still existed to some extent, she proceeded to avow the satisfaction which she nevertheless enjoyed in prosecuting her work, and blesses God that she had been "permitted to labor uninterruptedly during the whole year."

The news of her decease the ensuing spring and in a comparatively healthy portion of the year, came upon us unawares. Endued with unusual force of character and having overcome the difficulties that beset her solitary entrance upon her missionary course, we had hoped that years of usefulness would be allotted to her, especially in the instruction and moral elevation of the Karen female population. But God ordained it otherwise. She hath entered into rest, and is blessed; and "her works do follow her."

JOURNAL OF MR. ABBOTT.

Reception—Gloomy prospects.

March 17, 1840. Arrived at Sadoway* with my family, having parted with br. Kincaid at Ramree. Our location here is delightful, and the town is apparently healthy, but there are no Karens. Our prospects as yet are gloomy.

30. Visited a small Karen village a few miles from the town. The people treated us with the greatest indifference, or rather with contempt,—for they not only refused to listen to any thing we had to say, but even denied us admission into their houses. I ventured to enter one, to get out of the

*See Mr. A.'s letter, in our last number, p. 20.

scorching sun. It was the only house in the village in which there was anything like a seat—and this was occupied by a lazy looking fellow, who, on being requested by my assistant, utterly refused to rise, or to afford us any accommodation.

It was then 11 o'clock in the morning. We made our way to another house and took a seat on the floor, i. e. on a few bamboos laid across each other, leaving an opening between each,—very convenient for falling through. In the course of the day I tried to get a hearing, but all in vain. How dark and stupid is the heathen mind!

Arrival of Karens—Encouragements.

April 10. Mounng Koo, a Karen assistant from Maubee, made his appearance to-day, with other Karens, who have come eight days' journey. They had heard of my arrival at Sandoway, from the two young men whom I sent over, a month ago. Several of the number are to remain and study; others come to be baptized, and are to return in a few days. A few of them live in this province, but most of them in Burmah.

We had begun to despair of seeing any of our Bassein friends at Sandoway; but joy and hope have succeeded. The mountain passes between Burmah and this province, afford a highway for the Christians on the other side, which I hope they will not be slow to improve. It is a long and arduous journey,—but the anxiety of the Karens to get books and learn to read, and to be baptized, will induce them to surmount every obstacle; so that I still hope to get a class of young men during the rainy season. No females of course, can think of coming such a distance.

11. Sabbath. Sixteen Karens at worship, several of whom are asking for baptism—but as they are to remain a week, I prefer to delay their baptism until their return.

Boarding school opened—More Karens.

12. Commenced my boarding school with a class of eight young men,—more are on their way, and will be here in a few days.

13. Seventeen more Karens arrived to-day from a village one day this side of Bassein, several of whom I saw during my visit to that region, two years ago. They were ten days on their

way here, travelling by day, and sleeping in the jungle by night.

14. Thirty four Karens at worship this evening,—four others having just come in. One of them is a member of the Pantanau church. His accounts of the Christians there, are very satisfactory. Not a case of backsliding,—not one of discipline in the church, since we left. They enjoy perfect rest there, as the Burman rulers seem disposed to let them alone.

18. Sabbath. Sixty Karens to-day,—Moung Yé, one of the young men whom I sent to Burmah on my first arrival here, having just returned in company with thirty-one others whom he collected in the jungles. Some are asking for baptism, others come after books, and others still, are to remain and study.

Baptism—Interesting scene.

At the close of the day I baptized twelve who came first, all of whom have been professedly Christians, for more than a year. They all gave very good evidence of a change of heart and life, and their coming so long a journey to obey the command of the Redeemer, is indicative of their zeal. We assembled by the side of a beautiful stream running before my door, just before the setting of the sun. The scene was one of solemn and delightful interest.

What joy swells the bosom of the Christian missionary as he beholds converted pagans flocking to the baptismal waters in obedience to the command of the Son of God.

Bléh Poh—A most interesting specimen of Karen Christian character.

Among the number baptized was a young man named Bléh Poh, whose history and experience are of so interesting a character, as to require a more particular notice. He first heard the gospel during my visit to his neighborhood two years ago last December. Shortly after, I saw him at Rangoon, gave him books, and he learned to read. He immediately embraced the truth, and, to appearance, with all his heart. His wife and relations, however, set themselves against him, and used all manner of devices to turn him from the faith.

Not long after his conversion, his little child, two years old, was taken very ill, and, as a matter of course, his relations charged him with being the

cause ; that is, he had forsaken the religion of his fathers, and the child's guardian demon was angry about it, and was now wreaking his vengeance on the little victim. As the custom is, in such cases, his friends besought him to offer a sacrifice to this devil—"eat the devil," as they say) to appease his wrath. Bléh Poh steadily and perseveringly refused, saying "he trusted in the everlasting God, and had renounced the worship of devils." In a few days his child died. His friends then entered a complaint against him to the Burman ruler. Bléh Poh was apprehended and arraigned before the officers, in open court, and in presence of a numerous crowd, who were waiting to see the end. Among other charges, and the most aggravating, was, "Bléh Poh had a foreigner's book, and had embraced a foreigner's religion?" The judge among other questions asked "what was in that book?" This gave Bléh Poh an opportunity to speak, and being of an independent, fearless spirit, he went into a detail of the contents of the book,—gave an outline of the doctrines of the gospel,—and at the same time exposed the folly of idolatry, and of all heathenish superstitious. The officer remarked, that "what he had said was all good," but then, said farther, "if he did not take notice of this case, it would come to the ears of the king, and he himself would lose his life." Bléh Poh replied, "Don't you fear ; send me up to the king, and let me answer for myself or suffer." He was released without fine, imprisonment or stripes, and returned to his family ;—but it was to meet their execrations, rendered more malignant by their recent defeat. They insulted and cursed him, charging him with the murder of his own child, and threatening to assassinate him. To this, the only answer he deigned to give was, "If you don't kill me, I shall die myself soon." To all their revilings he opposed a spirit of meekness and patience—exhorting and admonishing them on every fit occasion—and continuing firm in his profession of truth, and in the majesty of a meek and quiet spirit. He finally triumphed. His wife and several of his relatives are now praying, consistent Christians, and his enemies are speechless.

The Burman judge—Effect of Bléh Poh's preaching and example.

That Burman officer has ever since favored the Karen Christians. He has

heard the gospel more fully from Bléh Poh, and has received Christian books.

A short time since an officer of high rank came down from the capital and ordered this one of whom I have been speaking, "to put to death three or four of those Karen Christians, and the rest would take the alarm," hoping that by these means, they might be brought back to the customs of their fathers. "No," says this man. "True it is, they are our slaves, but then they are a quiet, peaceable race, and pay their taxes, and if they wish to worship *their* God, let them do so."

There are several other petty Burman rulers in those regions, who are friendly to the Karen Christians, who have Christian books, and have heard the gospel from Bléh Poh. The Karens think some of them are real Christians.

A Christian ruler.

One of the governors of Bassein, who, a short time since, left for the capital, the Karens say, is a *baptized Christian*. He was of good moral character, just in the administration of his official duties, and universally beloved. Every Sabbath day he used to retire to his private apartments, and "shut his door," allowing no business to be transacted on that day. He never worshipped idols, or celebrated the rites of his former religion. When he left for the capital, "all the people wept." I believe he is a member of the Ava church, as there was a report when we were in Rangoon, that one of them had been appointed to an office at Bassein.

All the foregoing facts indicate the steady advance of truth,—and the final triumph of the Redeemer.

Demand for books—Eagerness to learn to read—Baptism.

19. This morning nineteen of my Karens left for their distant homes in the jungle. They took all the books I had,—and were anxious for more. The eagerness of these people to procure books, leads them to undertake the most difficult enterprises, and to endure any hardships. It is astonishing how rapidly they learn to read, and how fast readers multiply. Some of them purchase books of the Burmans—one man gave a rupee for the Burmese Testament,—another a day's work for a tract. Mr. Howard hardly supposed when he was distributing Burman books in those regions, that

he was doing it for Karen Christians.

23. Baptized two this morning, who soon after left for their homes.

25. Three individuals arrived to-day from the Burman side, bringing letters from Tong Byon, one of the two whom I sent over, on my arrival here. The poor man is very ill, and unable to return. The "young chief" wrote also, that he was staying at home to take care of Tong Byou, and immediately on his recovery would come and see me. In the mean time he wished me to "lay aside a thousand or fifteen hundred books," for his Christian friends. He will be disappointed in this respect, as all the books I brought with me to Arracan have been *begged* away from me by those already here. I brought several hundred,—as many as I deemed advisable; for I then thought it doubtful whether a way would be opened into Burmah from this province, for the introduction of books. But I have not enough to supply the Christians in this province, much less the demand for thousands in Burmah.

Burman services—Female visitors.

26. Sabbath. At worship a company of Burmans came in, to whom I directed my discourse in their own language, (though in a broken manner,) and gave them books, which they promised to read. But a Burman's promise is not much to be relied upon. A good many of them call from the neighboring villages and receive books, and Mrs. Abbott has almost daily calls from the women of the town, who come in and sit for hours, listening to the truth. Here is a promising field for a Burman missionary.

27. Eight of our number left us this morning, among whom was Mounge Koo, an assistant, whose family live beyond Rangoon. He was this side of Bassein, travelling and preaching among the villages, when he heard of my arrival at Sandoway, and immediately came to see me.

Death of an aged Karen—Sickness among the visitors—Climate.

28. Followed to the tomb the remains of a poor old Karen, nearly 70 years of age. He was one of the first company who arrived from the jungle and came to be baptized. But the long and difficult journey and the extreme heat were too much for his old age; he was taken sick, and sunk quietly down into the grave. It would have been a satisfaction to his surviving re-

latives, could he have been baptized. But instead of following the footsteps of the Son of man down into the watery grave, he has found a grave beneath the "clods of the valley," and I trust his spirit has ascended up on high, where he now enjoys the full measure of that "glory laid up," of which he but just lived to get a glimpse on earth. He has been a Christian about a year.

Three of my students are also suffering under the same complaint, and *thirteen* are prostrated with *fever*, all under our own roof.

It is very singular that Karens coming from their native jungles to the sea shore, are nearly every one of them attacked with some malignant disease; when, should a foreigner go from the sea-shore to their jungles, he would probably soon fall a victim to the destroyer. More than half of the students have already been attacked with fever, more or less severely; some are convalescent, others very ill. I attribute it to the change of climate, from Burmah to Arracan. They all live east of the mountains, on the Irrawaddy and its branches,—a country, I believe, much more healthy than Arracan. Their long journey during this hot season, sleeping in the jungle at night, and travelling in the heat of the day—sometimes without food, has doubtless contributed in a great degree to produce so many sudden cases of fever. I have the advice and daily attendance of the physician, (a native) who has charge of the military hospital, who also supplies me with medicine. Otherwise, what should I do?

30. Another company of six arrived from Burmah. They met the company who left on the 19th, away near the mountains, at a Christian village. Several of them sunk down by the way, through the intense heat, and were obliged to be carried to this village, on the shoulders of the strong. They will remain there, until recruited in strength, preparatory to crossing the mountains to their homes.

Number of students—Want of accommodations.

Four of those who arrived to-day are wishing to remain and study. But my school room is converted into a hospital; seventeen are sick. I have not convenient buildings for so large a boarding school,—the rainy season is just commencing, and it is too late to build.

*Baptism—Official cruelty and weakness
—Karen superstition.*

May 5. Four of the six who arrived a few days ago, set out on their return this morning; one of whom I baptized yesterday. More than two years ago, this man was called before a Burinan ruler and beaten for holding religious meetings at his house, and the officer took away from him two small books, which he then had. Very soon afterwards, said officer was taken ill. It came into his mind at once, that the Karen man whom he had beaten, had bewitched him, and he immediately sent back his books. But it did not avail,—the poor man died. Of course, it was then clear that the Karen man had killed him by some wicked enchantment. The officer's relations believe it to this day; and not a few of the Karen Christians think that officer died so suddenly, because he had abused a Christian. The Burmans since that time have let that Karen Christian alone! He is a firm, intelligent man—conducts public worship on the Sabbath in his village, and itinerates among other villages occasionally.

More arrivals—A long journey.

8. Tong Byou and Shway Weing arrived to-day, having *thirty* in their train. They were twelve days on their journey, sometimes without food, sleeping in the jungle on the ground, (which is not much for a Karen,) and travelling through the heat during the day. Some of them were taken with fever on the way. Some fainted from exhaustion, and were left in the rear, to come on as they are able. Between fifty and sixty started, but nearly one half failed in two or three days, and returned. Several of those who have arrived are wishing to remain and study. I really cannot send them back, and yet I see not how I can accommodate them this season. My class of students will number more than fifty, if these are allowed to remain.

Baptism—Class of students—Encouraging prospects for labor.

10. Sabbath. Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four,

between that age and thirty. And I pray the Lord—the God of Israel, that we may all enjoy health, and the light of His countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

West Africa.

OBITUARY OF MRS. RISPAN WARREN CROCKER.

A short notice of Mrs. Crocker's death, on the 23th of August last, was inserted in the Magazine for January. Her sickness in the first instance commenced on the 10th of July, and appears to have been induced, as to its proximate cause, by the anxiety and fatigue consequent on the sickness of Mr. Crocker, who for several days had been dangerously ill. From this attack, however, she partially recovered, and was in comfortable health till a week before her death, when her fever returned with increased violence, and her missionary course, in less than a year from the time of her arrival in the country, was ended.

Mrs. Crocker's health appears to have been comparatively feeble at the period of her joining the mission, the result of a cold contracted on her passage to Edina, and she was early advised by her physician to return to America, as being unprepared to endure the process of acclimation; but this, she remarked, "appeared to her worse than death;" and when, on spending a few weeks in the interior in company with Mr. and Mrs. Clarke, the effect on her health seemed favorable, the hope was cherished that she would eventually become an efficient laborer in the mission. She arrived at Edina Sept. 29, 1839, and was married to Mr. Crocker June 2, of the following year. The loss sustained by him and his associates, and by the mission at large, in this bereavement, may be estimated from the following extracts which we are permitted to make from a discourse delivered by

her late pastor, the Rev. Dr. Sharp, at the Charles street meeting house in this city, on the Sabbath next succeeding the announcement of her lamented death. The discourse was founded on Mark xiv. 8, *She hath done what she could.* Having illustrated the import of this declaration in its original connections, and enforced certain principles of faith and duty which it naturally suggests, the discourse adverts at the close to the occasion which had led to the selection of the subject, and subjoins the following

Brief sketch of Mrs. Crocker's life and character.

In April, 1827, Miss Rispah Warren made a public profession of religion, and united with this church. I have not at this distance of time a distinct recollection of the process of her mind from a state of indifference to truth, to its sober and candid consideration, nor of the doubts and fears which terminated in an humble and thankful reliance on the mercy of God through our Lord Jesus Christ. So much I know—she had an inquisitive, investigating mind, and was excessively fearful of self-deception. She examined the scriptures for herself, and was not contented either with superficial views, or with superficial evidence of her own personal interest and participation in the blessings of the gospel. The consequences were such as might have been expected—a uniformly consistent course of conduct. I believe that her whole deportment, during the many years of her membership, was such as “becometh women professing godliness.” I do not recollect having heard any one find fault with her, and this is much to say in this fault-finding world.

But she was not contented to escape censure. Her aim was to do good. She became an assiduous Sabbath school teacher. Placed in favorable circumstances for doing so, she devoted the largest portion of her waking hours to visiting the poor, the sick, and the neglected widow and orphan, for several years. At home she made garments for the poor; abroad, her walks were strictly walks of usefulness. She was regardless of ornamenting her own person, that she might have more ample means of feeding and clothing others. It is not too much to say, that like her Master she went about doing good. “She did what she could.” And when her own means were exhausted, she applied to those who had means and hearts to co-operate with her.

From certain providential circumstances, her pity and her sympathies were particularly called forth in behalf of the colored population. She not only taught for several years a colored school on the Sabbath, but met with poor colored persons two or three evenings in the week, to teach them to read and to write, and to impart such moral and religious instruction as might exert a favorable influence over their condition, their personal habits, and their eternal prospects. She felt for this class, because others did not feel for them sufficiently. She attended to them because they were too much neglected. I honor her memory for these labors of love. If there be any thing godlike in human conduct, it is in regarding those with kindness who are passed by, and who need the encouraging voice of humanity, and the hand of kindness stretched out to them, to inspire them with self-respect, and prompt them to efforts for their present and future well-being.

Her labors among the colored population of her own city, suggested to her the still greater need of attempts to civilize, to christianize, and to regenerate Africa. She read and thought much of the mission stations in that dark and degraded land. Her sympathies were strong. She considered herself a debtor to that untutored and oppressed race, and was anxious to labor among them. There was, however, nothing romantic in her desire to go on a mission to Africa. She weighed the subject coolly—gravely—and yet with high Christian feeling. She consulted her pastor. He felt adverse to the undertaking. He stated the difficulties, and to his mind insuperable objections to a single female's embarking on such a mission. Another interview was sought—the objections were repeated. Still she was calmly and immovably bent on going, should circumstances seem to favor. An opportunity in process of time offered; a mission family were going out, and she accompanied them. Before her departure, she communicated her views and desires to the Board of Foreign Missions, who, feeling entirely satisfied with her character for piety, prudence, judgment, charity and zeal, and believing that she might be useful in a mission family without being subjected to any thing unsuitable to female delicacy and propriety, cordially accepted the proffer of her services.

When the Board had decided that she might go, she expressed herself as having attained the great desire of her heart. From that time there was no faltering in her purpose;—she never hesitated whether to stay or go;—she had a desire to depart. And it is believed that to the day of her death she never regretted the course she took. She felt convinced that she was in the path of duty.

You may judge something of the settled purpose of her mind, and of her happiness arising from a belief that she was where duty called, from a letter addressed to a member of this church in May last. She writes:

“Far away as I am, from the home of my birth, the society of former Christian friends, and many associations calculated to endear the affections to beloved America, yet I am as happy and as perfectly contented here as in any situation of my past life, and am sometimes astonished at myself, and led to inquire if it is for want of natural feeling and affection, that I have never seen cause to regret that I am placed in a foreign land.

I feel, that one of the prominent reasons why I enjoy so much peace of mind is a conscious sense that I am in the path of duty. There is an increasing satisfaction in trying to do something in the cause of our blessed Master. There are vast responsibilities resting upon me and others, connected with this mission. There is an influence going forth from this mission, which will tell in future years more clearly what the faithfulness or remissness of those shall have been, who have the care of nearly fifty children. Pray for us, my dear sister, that we may possess wisdom, grace, patience, humility, perseverance, and every Christian grace. I sometimes think I am not forgotten by all the dear church I have left.”

On the 28th of August, after a severe attack of fever, she departed this life, we have no doubt for a better. She was prevented by disease from giving a dying testimony to the excellence of the religion of Christ, but that was not at all necessary. Her whole life, from the time she professed the name of Christ, had been one continued testimony to the heart-expanding, and life-purifying efficacy of the gospel.

Her bereaved and afflicted husband remarks, “Had her life and health been preserved, she would no doubt have been eminently useful in this

land. Her prudence, self-denial, deadness to the world, and devotedness to the cause of God, eminently qualified her for the station she occupied. To you, who had been for so many years intimately acquainted with her course, it will not be necessary to say any thing respecting her religious character. Her unobtrusive and unremitting efforts for the temporal and spiritual welfare of the ignorant and wretched in the city of Boston, though unnoticed by the crowd, were, no doubt, to you a source of much satisfaction.”

Although not spared in that unhealthy clime to labor as she had fondly hoped for years, yet I have no doubt that her Heavenly Father was pleased that it was in her heart, as he was pleased with David, who “desired to build a house.”

And I know not any one in the whole circle of my religious acquaintance, of whom I think it could be more truly said than of her, “She hath done what she could.”

C r e e c e .

EXTRACTS FROM A LETTER OF MR.
LOVE, DATED CORFU, NOV. 14, 1840.

*Renewed sickness of Mr. Love—Earnest
call for more missionaries.*

At the time of my last letter,* the prospect of soon recovering my health was very flattering. But we knew not what was just before us. Two weeks since, I was seized with another turn of the spasmodic affection. It continued eleven hours; for the last five or six, the spasms were intense.

This is the third severe attack I have had in Corfu, either of which a little more severe, or a little longer continued, must have closed my earthly existence.

I am now recovering, but feeble. We are accustomed to look on the bright side of things. We are praying that it may be pleasing to our Heavenly Father to spare us, and we hope He will hear our supplications. The regular time for my next attack will be the 4th or 5th of December.

I come now to the burden of my soul. Fathers and brethren, pardon me, in the few words that I am able to speak. I call you this day to record, that if this mission fail, I wash my

* See page 7, last number of the Magazine.

hands in innocency. I have said what I could, I have done what I could. Oh God! have mercy on me that I have been no more holy! Have mercy on my brethren bought by the Lamb's redeeming blood, and *disobeying* the last command of their risen Lord! Have mercy on the churches,—satisfied themselves with the bread of life, and withholding it from the famishing!

Were *three brethren* sent out immediately, they would begin to do something in two years. Two should be sent to Patras, and one to Corfu. My work may be, and probably is, almost done.

One of those to Patras may advantageously be a printer. Printing at Greek presses, and book business in general, will require all the labor of one active man. The one to Corfu, if it be not convenient for him to acquire two languages, might take the Italian only, and be almost as efficient in preaching, as if he spoke the Greek. The Italian is very easy, and one may be able to speak it with considerable readiness in one year. Nearly all the English citizens of Corfu speak also the Italian. Corfu is the key to twenty millions of souls, in the south of Europe, speaking the Italian language.

We greatly need *three men*. We cannot do with less and hope for success. The safety of the mission requires at least two stations. And one man cannot well be sent alone to Patras.

The door to missionary labor is wide open, and the fields are all white. Greater toleration than we have hitherto enjoyed, especially in Corfu, I ask not. And the domination of the patriarch in the island has just closed forever. I have abundant memoranda for these statements, but am too feeble to communicate them now.

Progress made.

As for Corfu, I regard the experiment as having been fully made and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through His obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles, and for our practice,—we have in the sight of all southern Europe, amid the fears of

friends, and threats of foes, baptized a convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event—(the baptism)—the interest of our labors has increased in a ten-fold degree, and the enemy are this day on the retreat.

In respect to the principles [above stated, only give them free course, and spiritually enslaved minds will receive an impulse, that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely.

Advantages of Corfu as a missionary station—The Pargiot Greeks.

Corfu, I said, is the key to Italy. In this town are a thousand Italians, many of them men of intelligence, who either *will not*, or *cannot* remain in Italy, because of their hatred to the pope. Besides these, three thousand Jews, and four or five thousand others in Corfu, have the Italian for their common dialect. And there are in town four or five thousand more, who speak the Italian as readily as the Greek. The inhabitants of the city and suburbs are about twenty-five thousand souls.

The importance of Corfu as a missionary station for the Greeks, we were never prepared to estimate till within a few months. In this town are some five or six thousand active, enterprising and intelligent men, mostly from continental Greece—of whom about one half are the Pargiots, who, like their Suliote neighbors never bowed the knee to Ali Pacha, the tyrant of Albania. They are the flower of the Greek nation. It is from this class that we have every thing to hope. The little band in Corfu who are searching the scriptures are mostly of this class. They already see much of the error and wickedness which surround them. They are men not afraid to speak the truth. Says one of them to a priest, who, a few days since, came out to revile him for reading the New Testament, "Sir, take yourself in peace out of my shop." "With such men," says he, "I wish to have nothing to do; liars, thieves, fornicators, and adulterers, in the garb of sacredness"—facts indeed, which one cannot fail to see in Corfu, if he opens his eyes.

Let these intelligent and enterprising Greeks become converted, and they will carry the gospel to their brethren, in every part of European Turkey. The same may be said also of some, with whom we have become acquainted, of the two hundred students in the Ionian College and University at Corfu. O how I long to preach to them the gospel,—the blessed and glorious gospel! But alas! I am able to do nothing but simply to direct Apostolos. I try to hear his report every evening of all his conversations during the day, and to give him such instruction as he needs. But when I am no longer able to do this, if left single handed, as now, the fearful retrograde immediately begins, and soon all the ground that has been gained, is lost forever.

France.

EXTRACTS FROM A LETTER OF MR. WILLARD, DATED DOUAY, NORD, SEPT. 30, 1840.

For further information relative to the state of the French Mission, our readers are referred to the last Annual Report, page 130, of last vol. Since that time, nothing has occurred to materially change the condition or prospects of the mission. Mr. Willard continues to reside at Douay and is chiefly employed in instructing the native assistants, and in directing their labors. In a letter of the above date, he writes:

About the middle of August I went to visit Mr. Foulbœuf, 100 miles distant, and was absent one week. We examined and baptized eight persons,—four had already been baptized, and one has since been baptized, who, with Foulbœuf and his wife, make fifteen. These are regularly organized into a church, having examined and adopted our common articles of faith. I broke bread to them on Sunday, and left them on Monday in an apparently prosperous condition. Those people are strongly attached to Mr. Foulbœuf. When he expressed to them, during our late embarrassment, a determination to stay and labor with them, though he had absolutely nothing to live on, they came forward and supported him voluntarily. There are seven persons more, hopefully converted, who will, I trust, be added to them in due time. That station is at present perhaps the most flourishing of all.

On the 21st inst. we ordained Messrs. Pruvots and Foulbœuf at Bertry. Between the examination of the candidates and the services, we examined and baptized two colporteurs. One named Dumanche, came up from the Département de l'Aisne, with Messrs. Moutel and Froment—the other was a son of our colporteur Michel, stationed at Cambrai.

Mr. Thieffry has recently baptized four persons, of whom two are of Lille. He has since been there to preach.

Ojibwas.

EXTRACTS FROM A LETTER OF MR. CAMERON, DATED MICHIPICOTON, AUGUST 2, 1840.

Church on Lake Superior—Baptisms.

It is with unfeigned gratitude to God, our Heavenly Father, I now take up my pen to communicate to the Board the grateful intelligence of the success which has attended my feeble efforts to promote the cause of our blessed Redeemer. Since my last communication I have had the pleasure of administering the sacred rite of baptism to seven females upon their profession of faith in the Lord Jesus, making an addition of ten members to our church on Lake Superior in the course of last year. The church consists at present of twenty-four members, all natives.

I am now on the eve of returning to my field of labor. I am not yet certain where to winter, but shall probably go to Fort William, as it is much visited by Indians from all quarters to procure their respective supplies. It is at present unoccupied by missionaries of any denomination. The Board may suspect me of having too much of a roving disposition; but you are aware the people among whom I am laboring are of such a character, as to make it a necessary qualification in a missionary for these regions.

I may soon require a fellow-laborer; it is impossible for me to attend to all the scattered sheep. They are so far apart from each other, that some are entirely debarred of the blessings of the preached word. They hear it once a year, a space of time too long for a disciple to be hungering and thirsting after the bread and the water of life.

Miscellany.

THE JEWS.

Some time since three clergymen were appointed by the Church of Scotland to visit the various countries inhabited by the Jews, for the purpose of inquiring into their number, and condition, and the prospect for establishing missions among them. From the report of this deputation, published in the Scottish Missionary Record, we make the following extracts :

Suitable places for missionary stations.

1. SAPHAT, IN GALILEE.—In every point of view, the Holy Land presents the most important and interesting field of labor among the Jews. Ever since the year 1832, when the Pasha of Egypt took possession of Acre, the Jews of Palestine have enjoyed toleration, and some measure of protection. The recent interview of Dr. Duff with Mehemet Ali has shown the policy of that singular man. He says, “that the Government will give every facility to the Jews to return, in any number, to their own land;” “that they will be treated exactly like Mohammedan subjects;” and that he is even willing that they “become proprietors of the soil.” Whatever reliance may be placed on the word of the Pasha, we are quite assured of this fact, that the Jews have hitherto enjoyed peculiar tranquillity under the Government, and that there are no obstacles whatever on the part of the Government to the operations of the Jewish missionary. This is an advantage opened up to us by Him who has the hearts of kings in his hand, which it is impossible for us to overlook.

Again, the Jews are in affliction in the land of their fathers, and this makes them more open and friendly there than in any other land. It is plainly intimated in the bible that affliction is one of the means which God will employ in the conversion of the Jews. (Ezek. xx. 37; Hos. ii. 14.) In other countries, where they are deeply engaged in worldly business, rich and comfortable, we found that they care little to attend to the missionary. But in Judea, the plague, poverty, the oppression of their rabbies, and the insults of the heathen, have so humbled them, that they cling to any one who will show them kindness, and listen without bitterness to the words of grace and love from the lips of the gospel messenger.

They are strictly Rabbinical Jews—untainted by the Infidelity of France—the Neology of Germany. They hold the old Testament to be indeed the word of God

—they have a real expectation of the coming Messiah; and this expectation is certainly greater than it was before. The missionary has thus firm ground to stand upon, and with the Hebrew bible in his hand, may expound to them, with intelligence and power, all that is written in the law of Moses, and in the prophets, and in the Psalms concerning Jesus.

Moreover, Judea must be regarded as the centre of the Jewish world. True, the once favored nation are wanderers in every country under heaven; yet the heart of every real Israelite beats high at the very name of Jerusalem, and morning and evening he turns his face toward it during prayer. It is the heart of the nation, and every influence felt there is transmitted to all the scattered members. At Ibraila, a small town upon the Danube, a poor Jew told us of conversions at Jerusalem. In this way, whatever is done for the Jews in Palestine, will make a hundred-fold more impression than if it were done in any other land.

Another important consideration is, that the Jews there look upon the English as friends. The very name of an Englishman carries with it the idea of kindness, protection and sympathy to the ear of the too often insulted Jew. Three months before our arrival in Jerusalem, an English consul had been stationed there—a gentleman in every way qualified to be the true friend of Israel and of the Jewish missionary. The boundaries of his jurisdiction are the same as those of Israel of old; and his instructions from the British Government, that he should, to the utmost of his power, extend his protection to the Jews. Is not the hand of an overruling Providence visible here? And is it not our duty to improve the interest we have in the affection of the Jews, by being the friends of their never dying souls?

In addition to all this, there is no country under heaven to which Christians turn with such a lively interest as Immanuel’s land; and those who love Israel bear it especially upon their hearts, because its name is interwoven with the coming conversion of Israel.

It is “upon the house of David, and upon the inhabitants of Jerusalem,” that God has said he will pour his spirit. (Zech. xii.) “On the high mountains of Israel shall their fold be.” (Ezek. xxxiv.) “And he will feed them in Bashan and in Gilead, as in the days of old.” (Micah vii.) For all these reasons, we feel no hesitation in stating that, to us, the Holy Land presents the most attractive and the most important

field for missionary operations among the Jews.

In that beautiful country, the town of Saphet, perched on the summit of one of the mountains that tower over the Sea of Galilee, at once commends itself as the most favorable point for the centre of the Jewish Mission. It is a place of peculiar interest to the traveler, as it is believed to be the very town to which Jesus pointed during his sermon on the Mount, when he said, "A city that is set on an hill cannot be hid." (Matt. v.) But it is no less interesting to the Jewish missionary, for Saphet is one of the four cities regarded as holy by the Jews. As you stand upon its lofty brow, the eye of the Christian turns towards the Land of Gennezareth, and the placid waters where the feet of the Savior walked; but the eye of the Jewish devotee turns towards the white sepulchre of Marona, on the opposite side of the valley, where rest the bones of several Jewish saints. They have a tradition, that when the Temple was destroyed, Jeremiah hid the ark in some cave of the hill of Saphet, and also that the Messiah will be first revealed there.

Before the earthquake, on 1st January, 1837, there were 7,000 Jews residing in Saphet. It is again gradually rising out of its ruins, and there are at present about 2,000 Jewish inhabitants. In six hours you can reach Tiberias, on the edge of the lake—another of the holy cities—containing about 1,500 Jews. There are also two villages on Mount Naphtali, where Jews reside. It is within a few days' journey of Tyre, Sidon, Acre, Khaifa, Beyrout, and Damascus—in each of which there are synagogues and Jews—so that it forms the centre of a most interesting field.

The climate of Saphet is peculiarly delightful, owing to its lofty situation. In one of the hottest days of July, we found the thermometer, in the shade, standing at 58° before dawn, at 64° by eight o'clock in the morning, and at 76° by noon.

We could not help feeling, that if the church of Scotland were privileged to establish a mission in Saphet, what an honor it would be to tread, as it were, in the very footsteps of the Savior—to make the very same hills where he said, "Blessed are the peacemakers," resound with the Gospel of peace. And if God should bless our efforts, would not the words of the prophet receive a second fulfilment, "The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Saphet would then be in reality "a city set on an hill, that cannot be hid."

2 JASSY AND BUCHAREST.—Wallachia and Moldavia are deeply interesting provinces to the Jewish missionary. The number of Jews is very great. In Bucharest there are about 3,000, and in Jassy 20,000. In the single city of Jassy, there are more than in the whole of Palestine. On entering it, we almost thought ourselves in a city of Israel. In six other towns of the provinces which we visited, we found great numbers. It is believed that the Government would not be unfavorable to a Jewish mission. Any direct attempt at the conversion of the Greek population, would prove fatal to the mission. But if the missionary sought only the outcast Jews, there is reason to think he would be unmolested. There is a British Consul in each of the capitals. The bible is freely circulated in Wallachia. The Prince of Moldavia was favorable to its circulation in his dominions also; but the Greek priests would not permit it. The only thing to be feared is that the light spreading to the native population, would excite the jealousy of the priesthood, who might bring in the arm of Russia to put down the mission. But it is our part to move forward in the path of duty, leaving future events in the hands of God.

The Jews are in a most interesting state of mind, particularly in Jassy. The far greater number are Polish Jews. They are steeped in the greatest ignorance. We are told, that among the thousands of Jassy there were only a few individuals who could understand Hebrew grammatically. In the schools we found that even the teachers could not translate the prayers in the Hebrew prayer-book. In this state of things, a secret society has arisen of educated Jews, who hate the Talmud. They live like Jews, but use every effort to undermine Judaism: They deplore the ignorance and superstition of their brethren; and though their own principles are far from being settled, they are earnestly panting after a change. During our stay in Jassy, we were visited by many whose confidence in the Talmud had been completely shaken—and who were eagerly asking for the New Testament and Christian tracts.

This wonderful field has hitherto been entirely unoccupied. No missionary has ever been sent there with the words of eternal life. We found the Jews would not believe that we were Christians—for, said they, "No Christians in this country love the Jews." Add to this, that these provinces border upon Austrian Poland, that land of bigotry and the shadow of death—where no traveler dares to carry even an English bible, and where no missionary would be allowed to remain. If the Moldavian Jews received the light of the Gospel, they would

easily spread it by means of their constant intercourse, even where the foot of the gospel messenger could not go.

The only reason why Jassy seems preferable to Bucharest is, that the Jewish population is nearly seven times greater, and that the Jews are fully more awakened in the northern parts. But perhaps it might be found advisable that the mission extend its care to both capitals.

3. **HUNGARY.**—The number of Jews in Pest, including Ofen and Altofen, is at least 11,500, stated by some as high as 30,000; in Presburgh and Papa, 6,000; in Vag-Ujhely, 2,400. There are, besides, eleven towns containing from 1,000 to 2,000 Jews in each; twenty-three towns, from 500 to 1,000; thirty, from 200 to 500. The rest of the Jewish population are spread in the different small towns and villages all over Hungary. The lowest estimate of the total Jewish population in Hungary, is 250,000; but there are said to be at least 300,000.

About one-third part of the Jewish population of Pest consists of reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue; and hold to the Old Testament Scriptures alone, as of divine authority. Their Rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. He entered readily into discussion on the Messiahship of Jesus. The immoral lives and idolatrous practices of professing Christians form his great stumbling block. Perfectly free discussions may be held with Jews in Pest. There is not a Jewish missionary in all Hungary; but it is believed that no place could be better adapted for a Jewish mission.

4. **POSEN.**—During our late mission, we visited many countries of more romantic beauty, and linked in with higher and holier associations than the dreary plains of Prussian Poland; but we do not think we visited one spot, which called forth from us a deeper interest in the lost sheep of the house of Israel. There are upwards of 73,000 Jews scattered over the Grand Duchy of Posen, formerly part of unhappy Poland—now more happily situated under the sway of the Protestant King of Prussia. In the town of Posen itself there are about 8,000 Jews; and in all the towns and villages of the country, there is always a considerable portion of Jews. We never stopped at a village, even to change horses, without inquiring after Israel, and always heard that there were some finding a shelter there.

The King of Prussia is most favorable to

the cause of the conversion of Israel. He and the Royal Family are annual subscribers to the funds of the missionary schools there; and there is no doubt, that if permission were granted to ministers of the church of Scotland to labor among the Jews, they would be authorized to preach in the parish churches on the Jewish Sabbath.

The state of the Jewish mind is peculiarly interesting here. Twelve years ago we were assured that the Jews turned away from the gospel with hatred and contempt. But now they seemed convinced that the Talmud is false, and that Christianity is probably true. They have no spiritual conviction of sin, and of their need of a Savior; but they are willing that their children should be brought up in Christian schools, and are themselves willing to hear the preaching of the gospel. Let them alone for twelve years longer, and they will rush forward into the deep pit of German infidelity.

A still more remarkable door is open to us in the way of preaching the gospel. There are three excellent missionaries of the London Society; and the one of them, who is a licentiate of the Prussian Church, has the privilege of preaching to hundreds of the Jews and Jewesses in the parish churches. If the Prussian ministers were faithful men, and their flocks really Christian, the end might be attained without missionaries. The plan proposed by Cappadose, of throwing open the churches to the Jews, on certain intimated days, might then be adopted. But as long as the pure truth of the Reformation is despised and unknown, the light must come from another quarter; and who can tell but, in bringing light to Israel, we may bring light and life to the dead churches of Prussia also. We feel deeply persuaded that a man of faith and of apostolic spirit would find a noble field for exertion among the Jews of Prussian Poland; and, in his hours of depression and anxiety, he would find a sweet solace in the bosom of the few believing families who love the Lord, and love his servants. We found ourselves more than once in the genial atmosphere of those affectionate believing families of which Krummacher speaks; and we found them homes indeed.

BUDHISM.

To the "Sketches of Hinduism," contained in our last number, we add some extracts from a letter of Mr. Harris, of the English Baptist Mission in Southern Asia, illustrative of the character and prospects of this, so called, "religion."

“You wish,” writes Mr. Harris, “for particulars as to the state of religion in this island. Alas! by that name is not unfrequently understood here the deepest atrocities which can stain the human soul. The Buddhist who blushes at his religion, when its parts are skilfully laid open and shown to be at one time both foolish and wicked, yet calls it a religion, *his* religion, and *his father's* religion, and the religion of his ancestors, yea, even as far back as five centuries before ‘the bright and morning star’ of the Christian system appeared on the earth. Did we not exhibit Christianity as the completion of inspiration, and by turns cause all the parts of revelation to be seen, the Buddhist would authentically triumph over us in the matter of age, and so offer another impediment to the reign of righteousness, and the restoration of the human race. The fact however is, that Buddhism is the least formidable of our spiritual enemies; not that it lacks numbers, or priestly craft, or local and national associations, as I have shown; but because it has less hold on the hearts of its votaries than any other satanic inventions: it is not distinguished by that revolting obscenity attaching to other forms of oriental idolatry; it contains within it some faint attempts at the inculcation of moral virtue, although, with singular incongruity, it buries the Deity in his own world of nature! Instead of the moral government of the world by an intelligent first cause, we have a long string of depending relations, as well anterior as posterior. Men now on the earth have previously existed in other forms, and under other circumstances, for how long none can discover. What has been the mode of their previous existences, and whether now there is absolutely a deteriorating influence upon them, is uncertain. Their conditions hereafter will be determined by the abundance or deficiency of their good works, though none can absolutely escape the pains of a tormenting series of transmigrations, for all are conscious of imperfection, and so all are taught, even by their own system, to expect punishment; for Nirwana, or the Buddhist's heaven, is the utter loss of consciousness, the obliteration of self, and the destruction even of the remembrance of individuality. To this state few attain; and they who do, it is after innumerable egresses and ingresses from one brute or reptile body to another; or, for aught I know, into something more hideous and extraordinary than any earthly creature—something which the prolific brain of Budhu himself perhaps conjured up, and to which he or his first disciples gave oral shape, or a written portraiture. In many instances this religion prevails for want of a better. The

greatest success in the island, if we had means to put in force, would be with these worshippers. By a very little thread is the present livelihood of the Buddhist priesthood suspended. I only stayed eight or nine days at Matelle, and the whole spiritual fraternity were up in arms. Their former dupes, after an exposition of the Christian faith, positively refused to give them a hearing. Clearness of argument had great influence with them; the genuine love of benevolence, as exhibited in the gospel, was of almost miraculous efficacy. Indeed, Christianity appeared to the poor forlorn people of that district, although they necessarily saw it through the mist of their national and inevitable prejudices, as it really is,—a *godlike system*; and ‘*the great personage*,’ by whom they meant Jesus Christ, was anxiously inquired after; His saving power excited the astonishment of truth, and many tender lambs might have been gathered to the fold, had time and facilities been given for nursing, housing, and feeding. If ever I wept to see myself powerless, it was then. It is true I was not powerless, but the harvest was very, very great. The laborers—scarcely any beside brother Silva and his little household. I rode on the back of a rough pony through thickets and narrow passages, sometimes above the rice fields, sometimes below; sometimes wading through a mountain torrent, and then alighting to climb a rocky ascent; praying the Lord of the harvest to thrust forth more laborers into the harvest-field!”—*Quar. Pa. Bap. (Eng.) Miss. Soc.*

To this we add an extract from the journal of Mr. Wilson, missionary of the Presbyterian Board at Futtegarh, in Northern India, detailing a conversation with an aged Hindu, on the subject of

Transmigration.

I took Gopenath with me to the village where my Pundit resides, and had a pretty large audience. I commenced by asking one, who seemed to be the leading man,—Who made the world and all that it contained? Ans. God. What will become of the world? It will continue forever. Will you live always? No: I must die like all others. What will become of your soul—will it die? No: it will enter the womb of some female and be born again. Is this the case with all who die? No: the souls of some enter the bodies of beasts, birds, insects, &c. Then the number of human beings can never increase, but decrease just in proportion to the number of animals and insects produced? “No: many souls that once animated the bodies of beasts, &c., again take possession of

human bodies. Thus the same soul may animate a number of human bodies in succession, or of beasts and men alternately, according to the kind of life he has lived. When the body of a bad man dies, his soul is doomed to take possession of a dog, a hog, or an insect. After suffering this penalty, when the insect dies, this soul may take possession of the body of a cow, (the cow is a sacred animal and comes next to the human species,) or of a man, &c." This doctrine of transmigration is very prevalent. A Hindu undertook to prove it to me from Scripture, by referring me to the swine into which the unclean spirit entered, after leaving the man. I told them their system was all a delusion of the devil, intended to ruin them, and that if they would attend to my words, I would give them a far more rational, and the only true account of the creation, fall, and recovery of man. They heard me with apparent attention, and when we proposed to conclude with prayer, to our surprise, they nearly all kneeled.—*For. Miss. Chron.*

TELOOGOO COUNTRY.

The following brief notice of the country inhabited by this Hindu nation, will be interesting to our readers, from the fact that one of the missions of the American Baptist Board is established among that people. Mr. Day has recently removed from Madras to Nellore, which is within this district,—where he has, probably, ere this, been joined by Mr. Van Husen.

Telooگو is the language of a Hindu nation filling a semicircle, of which Rajahmundry may be assumed as the centre, while the radius extends to Madras. This circle does not include all those parts of the Indian Peninsula where the language is spoken; for the Telooگوs have migrated to various parts of Southern India.

The number of Hindus speaking the Telooگو language may be probably estimated at 10,000,000; so that, to take the words of Mr. A. D. Campbell, in the Introduction to his Telooگو Grammar, "the entire population far exceeds the Tamul people, or any other having a vernacular language in the peninsula." A considerable part of this country—the Northern Circars—is one of the oldest of our territorial possessions in India, which was peaceably obtained by a Grant from the Mogul in 1665, and has remained in a state of almost uninterrupted peace to this day: and yet it is remarkable, that no clergyman of the church of England has ever been known to have preached to any of these 10,000,000

of people, or written a tract in their own tongue; much less has any mission been established among them to this day: whilst there are twenty-four clergymen of the two Church Societies laboring among the lesser population in the Tamul Country. This has arisen from the circumstance of missions having been established by the Danes in their settlement at Tranquebar; which, by the instrumentality of Swartz and others, have gradually spread through Tanjore and Tinnevely.

Whilst the whole Telooگو Country is thus in a state of peace, and accessible to missionaries, the people themselves are acknowledged, by all who know them, to be naturally one of the most interesting and hopeful of the different classes in South India, possessing a greater manliness of character and independence, strong natural affections, and less of deceit and dishonesty than most of their fellow-countrymen. Moreover, one of the greatest hindrances to the progress of christianity in India—the connexion of the government with the idolatry of the people—does not exist here to the same extent as in other parts of the Madras Presidency, as the temples are ordinarily under the management of the natives themselves, without any interference on the part of the Company's servants.

With regard to the language, it is represented by that eminent Orientalist, Dr. Carey, and Mr. A. D. Campbell, author of the Telooگو Grammar and Dictionary, to be the most polished and most worthy of cultivation of any of the five languages of the South of India, its variety of inflections being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

MISSIONARY STATISTICS.

From an article in the January number of the Missionary Herald, containing a brief view of the results and present state of protestant missions, under the patronage of the different societies, in this and other countries, we take the following general summary :

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies the operations in behalf of the heathen and of Christian communities are not stated in so distinct a manner, that the former can be ascertained with perfect exactness. It should be remarked also that

there are two or three missionary societies on the continent of Europe, to reports of whose proceedings no access could be had: but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

<i>Stations occupied,</i>	643
<i>Missionaries:—British Societies,</i>	614
Continental Societies,	178
Societies in the United States,	252—1044

Besides the ordained missionaries given above, there are physicians, catechists, schoolmasters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500: also married and unmarried females amounting probably to 1200 or 1400. To these should be added native preachers and teachers of various grades, laboring in connection with the missionaries from Christian countries, and under their direction.

<i>Annual Receipts:—British societies,</i>	\$1,670,000
Continental societies,	113,000
Societies in the United States,	393,000
	<u>\$2,176,000</u>

The receipts of the Gospel Propagation Society are not included, not being known.

It should here be added that large sums are also expended by bible and tract societies in Great Britain and the United States, amounting to not less than \$170,000, to aid in translating, printing, and distributing bibles and tracts, in unevangelized countries. Societies for supporting schools in the same communities, probably expend not less than \$30,000 more. These societies are found in Great Britain and the British provinces.

Church Members.—The number given by nine of the foregoing societies is 162,883;—and those connected with the churches under the care of the other societies would probably leave the sum below 175,000.

Pupils in Schools.—Here again the reports are very incomplete. The number given by five societies is 139,715; and the whole number probably does not exceed 300,000.

NEW ZEALAND.

At page 249 of last volume, will be found a narrative of events connected with the political state and prospects of this island; and also, an account of the introduction and progress of Christianity, under the patronage of the Church Missionary Society. We give below, from a late number of the Missionary Register, some further

Remarks on the State and Prospects of New Zealand.

The present position of the islands of New Zealand is such as to excite the solicitude of all who desire the real welfare of the natives. The country is in a transition state, from a savage to a civilized condition; and the fearful experiment is being made, whether this change can be effected without the extermination of the aboriginal race. In every instance, hitherto, where colonists from Great Britain have taken possession of the soil of any country, the unhappy inhabitants have gradually diminished in number, and have, in many instances, wholly disappeared. It was in the hope of preventing such a disastrous result, and to rescue one page in the history of European Colonization from so foul a blot, that the Committee were opposed to the colonization of New Zealand. They were opposed to it, also, from the apprehension that the process of colonization, judging from all past experience, would interrupt, if not frustrate, the work of evangelizing the natives which was in progress. The happiest results, indeed, were not unreasonably looked for, if the mission had been left to itself. A body of Christian young persons growing up in the midst of the New Zealanders, and, in one sense, belonging to themselves, would have exerted a most beneficial influence over them. Various ties of connexion would have been established between the missionary families and the natives, which would have blended together the European and the savage in one social body, under the holy principles of the gospel. It has pleased the all-wise Disposer of events that this design should not be carried into effect. The sovereignty of the islands of New Zealand has been acquired by Her Majesty's government. This step has been taken, not so much from a desire to attach those islands to the British Crown, as from the necessity of establishing legal authority over the various immigrants who have settled there. Great is the peril to which the aboriginal race is, in consequence, exposed; yet, in the actual circumstances of the case, it is less fraught with danger to them than a state of anarchy, the only other alternative which awaited them. But though British sovereignty will provide the protection of law for the natives against acts of open violence, it cannot secure them from the pernicious effects of examples of profligacy and wickedness of Europeans. What, then, is to be done? Are the natives to be abandoned? God forbid! This is their hour of extremest need. Destruction threatens them, not only from the bullet or the sword, but from the more deadly spirit-

store, and the crimes and vices of that class of settlers who are reckless of the wrongs and injuries inflicted on them. It has pleased God to enable the missionaries already to effect so much, as to show how well advised was the original plan of the Committee, and how certain and extensive would have been its success, under the divine blessing, could it have been persevered in, uninterrupted by colonization. Proofs of this are to be found in the latest communications of the missionaries, which attest the spread of the leaven of the gospel in almost every district and almost every tribe of New Zealand. These cheering facts may well encourage all true friends of the Society to persevere in their exertions in behalf of this mission, on which so large a measure of the divine blessing has rested. It is true, indeed, that, instead of being solely occupied in raising up the New Zealanders to the standing of a Christian people, they must now also direct their efforts to the more difficult and less promising task of preventing their utter extinction. Yet the glory of God is the more manifested when the difficulties are greater; and a spiritual work of a yet more wonderful character may still be achieved, if, through the grace of God, any considerable portion of the natives should be preserved, in the purity of the faith and in holiness of life, amidst all the snares and dangers to which they are exposed. *With men, indeed, this is impossible; but with God all things are possible.* It is our part to carry on the work in the humble yet undoubting confidence of faith; and this must we do, notwithstanding that the mission is assailed on all hands by misrepresentations of every kind.

From despatches lately received, we shall extract some passages.

The Rev. H. Williams, in a letter dated Pahiā, Jan. 23, 1840, writes as follows of the

State of the mission.

It is a remarkable fact, that at this singular period of the history of New Zealand, when the enemy is pouring in like a flood, the mission is in a more flourishing condition than ever; nor could we reasonably desire stronger evidence than is shown at this time. In my recent long journey, every party of natives to whom I came, was a congregation, worshipping God in much simplicity; and their books bore evidence of earnest examination. By a late calculation, the numbers who assemble with us, and receive instruction every Lord's day, are not less than 18,000 souls.

Mr. John King, in January last, says—

With thankfulness I can say, that the Lord has spared us to complete our twenty-fifth year in New Zealand, and that we are at this time in good health. It gives me satisfaction to be able to write to you of the favorable change which has taken place among the natives of Rangihoua: some have been baptized, and others are candidates. A good number visit us at Tepuna twice a-week, to read the New Testament and converse on its truths, and to inquire the way to Zion. Our place of worship is filled on Lord's day at morning service. Waikato and his family attend divine service on Lord's days, and the means of grace during the week. I have in faith long been laboring and groping in the midst of gross darkness; believing that the gospel would break through, although I might not live to see it. I had been praying particularly for a long time—for although the natives heard the word, and attended to instruction, they did not seem spiritually to profit by it—that God would impress upon their hearts the word which they had heard year after year, and cause them to remember the Lord's day, and rest from their common labor, that they might have leisure to attend to their souls. In an unexpected manner, Waikato collected all the people of this place; and told them, that he would leave off his old bad ways, and for the future observe the Lord's day, and attend to the means of grace. He also said, that the missionaries and native teachers might visit at his residence as often as they would, to instruct him in the truths of the gospel. He requested the people to speak their minds without reserve. Most of them had their names written down; and he sent a copy of the paper declaring their intentions, to the Rev. W. Williams at Pahiā. This much encouraged those who had previously attended to the duties of the Lord's day at this place; having school at their dwellings, and using their influence to spread the gospel among their neighbors. Their applications for books and slates have been attended to. The work of instruction is comparatively easy: formerly, I had to follow them into the fields and woods; and then, while I was urging upon their minds the great truths of the bible, some would mock, others crave property, while others would be careless or insolent: now, while my strength is abating, they come forward in an unexpected time and manner, to assemble with us on Lord's days: and the gospel is spreading far and near, and extending to every tribe.

Other Societies.

American Board of Commissioners for Foreign Missions.

BOMBAY.

A letter from Mr. Allen, dated Jan. 1, 1840, states that there are four schools for boys in Bombay, and four for girls, embracing 302 boys, and about 100 girls. About one third of the former and two thirds of the latter can read intelligibly in the scriptures. The family boarding school contains fourteen girls, exclusive of a few day scholars. Of these scholars five are Africans, taken from a slave ship.

Organized opposition to Christianity.

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of obtaining possession of them, and in some way, of effecting their renunciation of Christianity and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement and in these efforts some leading men of the Hindu and Mohammedan population united with the Parsees. Various ways were devised to excite and prejudice all classes of people

against missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighborhood were told, not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindu religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a society, called "The Society for Protecting Hinduism." The brahmin who wrote the tract above mentioned took a prominent part in forming this society. He apparently expected to become its general agent. All Hindus were called on to subscribe liberally to the funds of the society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this society were profuse in their promises of what they intended to do for the support of the Hindu religion by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the Christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections

against the truth of the bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature, was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavils from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feelings of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the Christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the Christian religion with feelings of deep interest, and in various ways encouraged those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavoring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to pre-

vent others from entering in, reviling the only way of salvation, and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view of what has occurred and of present appearances, rejoice and take courage.

CHINA.

June 24th, Doct. Parker, who had left Canton and come down to Macao, writes from the latter place just before the blockade by the British squadron was expected to be carried into effect—

I am constrained to look upon the present state of things not so much as an opium or an English affair, as a great design of Providence to make the wickedness of man subserve his purposes of mercy towards China, in breaking through her wall of exclusion, and bringing the empire into more immediate contact with western and Christian nations.

Writing on the same day, Mr. Bridgman remarks—

There has of late years been much intercession made to God in behalf of China. And we know he will, in his own time, and in his own way, bring the Chinese to acknowledge his supremacy, and to bow to his peaceful and holy commands. I cannot for one moment entertain the idea that China is to be closed like Japan, and for centuries, or even for tens of years, exclude the light of God's glorious gospel. Neither can I believe that those who bring glad tidings and publish peace are much longer to be hindered from their work. The pride and the haughtiness of man, God will humble. The mountains shall be levelled, and the rough places be made smooth. Jesus shall reign. More and more do I long for the time when I may go among this people, and, day after day and hour after hour, discourse to them about the things of God and heaven.

We are on the eve of a new era, and a great revolution has commenced. We have long mourned over the evils and the desolations around us. For these the gospel is the only remedy. And now we trust the God of nations is about to open a highway for those who will preach the word.

[Miss. Herald.]

Baptist (Eng.) Missionary Society.

CEYLON.

From the last Annual Report of this mission, we make some interesting extracts.

The state of education—Preaching.

During the past year our Society has had, in different parts of the island, 29

schools, containing 1050 children; 2 in Colombo, 6 at Hanwella, 4 at Byamville, 7 at Kottighawatta, 8 at Matelle, and 2 at Aloo-gama.

The small number of our schools in Colombo arises from the greater lack of instruction which is discernible in the villages. We cannot extend our labors without some limitation: would to God that nothing could stop us, but a cessation of the ignorance and miseries of man! This will one day be the case.

We come now to the more direct object of our society,—the preaching of the gospel to the heathen nations.

And, to begin at Colombo and its vicinity. In ten different places the religion of the cross has been regularly published and explained, and this in four different languages,—the English, the Portuguese, the Singhalese, and the Tamul. The latter was undertaken by solicitation, and a blessing seems to rest on the result.

The places are Slave Island, the Fort, two in the Pettah, one in Chequo-street, the Grand Pass, the Leper Hospital, Moderah, Matakooly, and Hendella. At most of these places sinners have been brought to abandon their evil courses, give up their false hopes, and take refuge in the sacrifice of Christ, and shape their lives agreeably to his laws and example.

The number of persons admitted to the privileges of the Christian church by us, after a minute examination of their cases, and a diligent inquiry into their lives, amounts, during the past year, to one hundred and thirty-one. These have been baptized, on a public avowal of their faith, and are considered by us members of the respective communities to which they belong. This observation, of course, includes all our stations.

Byamville.

Since our last annual meeting we have ordained over this church a pastor, keeping in mind the apostolical direction that such an one "ought to be an ensample to the flock." His labors have been very successful. Twenty-three natives have humbled themselves under the mighty hand of God, and sought refuge from the storm of divine anger in the atoning blood of the Son of God. Of these, some were Budhists; some nominally Christians, but ignorant of that faith which they professed, and enemies to God by reason of their wicked works. One, an aged woman, having lived nearly seventy years in the world, was an obstinate persecutor for some time after this branch of our mission was established, and strove to hinder its growth, and render its members contemptible.

Interesting fact.

Another interesting fact connected with this place we cannot forbear relating, if it be only to say to others, "Go thou and do likewise."

A poor native, who had come a distance of twelve miles, to hear words whereby he might be saved, obtained all for which he was anxious, by his journey. He repented of his sins, was baptized, admitted into Christian communion, and bidden to come as often as he could, that he might get nourishment for his soul, and so be prepared for death. He found it difficult to attend every Sabbath, and so confined his visits to the first Sabbath in the month, when the Lord's supper is celebrated; taking care, in the interim, to open his house for the worship of God in his own village, and to get together as many of his neighbors as he could, to join him in his humble attempts to praise God for his manifold mercies in Christ Jesus our Lord. About twelve of his neighbors were wise enough to listen to his voice, and to be influenced by his example. He has had the satisfaction to see them cast idolatry behind their backs, and they are now candidates for baptism.

How might the practical effects of the gospel be increased, did all imitate the conduct of this humble disciple, who proved himself indeed "a light shining in a dark place!"

Kottighawatta.

Here, likewise, we have ordained a native to the office of the Christian ministry. Like all of us, he itinerates; but he has his stated place of worship, his flock, gathered every Sabbath, and his fixed place of residence. In no less than seventeen villages he lifts up his voice like a trumpet, to warn his fellow-men of the error of their ways. In ten of these he preaches regularly, viz. once every fortnight; in the other seven, only occasionally.

On Wednesday last, eleven additional members were added to this church, making a total number of thirty-six communicants, all of whom (with one exception, by reason of sickness,) sat down, on the occasion, to celebrate the Lord's supper.

It is pleasing to be able to state, that since the foundation of this interesting station not one instance of immorality or inconsistency has occurred, among those deemed fit for baptism and the communion of the Lord's people.

Matelle.

Matelle is one of the most delightful parts of the island of Ceylon. Its lofty mountains and picturesque scenery make one

devoutly and earnestly wish that all its inhabitants knew and adored the common Creator; and bringing them back to this happy state is not so difficult a task as many imagine. They attach much less importance to Buddhism than the residents of the maritime districts; and have escaped, in a great measure, the contagion of European evil example. Never, amidst all their labors in England, did the missionaries discover so much readiness to receive divine truth in the love of it, nor so much thankfulness for the least ray of heavenly light darted into the mind.

On a recent visit there, the missionary went from village to village, into places almost inaccessible, over craggy, rocky mountains, up steep places, down declivities, through the thick overgrown jungles, and through the rapid streams which poured down from the heights above; and in all the places, when he gained access to the inhabitants, they left their agricultural employments, came in multitudes to hear the intelligence that "unto them a child was born, that unto them a Son was given, that he should be called the Mighty God, the Everlasting Father, and that the government should be upon his shoulder." Convenient places were fitted up for the missionary's reception, fancifully adorned, after the native fashion; while the rites of hospitality were performed with a glow of gratitude that showed that spiritual blessings were highly appreciated. Every place was crowded with hearers; and in some places people went away without hearing.

Candidates for baptism were examined with care and scrupulosity; and fifteen were admitted, by that holy rite, into the fellowship of the Christian church. Of these one was formerly a Buddhist priest, or rather high priest. He exercised his impious functions at Matura, and there led multitudes the downward road that endeth in destruction. Convinced of his folly and wickedness, he most resolutely threw aside his robes of office, gave up his calling, which was somewhat lucrative, and embraced, with zeal and eagerness, the sublime and saving truths of Christianity. Now he is endeavoring to counteract the mischief he formerly did, by teaching his pupils, by letter, and orally, the worth and preciousness of the gospel; and along with him were baptized two, who had formerly been misled by him in his inculcation of Buddhist tenets.

In another instance, two persons, who had heard of our proceedings, and that we were about to baptize, came eighty-six miles, so to fulfil the law of Christ. They had been awakened to a sense of their sinfulness some months before, had left Ma-

telle, and dwelt on the road to Trincomalee; and where, having no opportunity of attending public religious ordinances, they kept up private religious exercises, family prayer, and the observance of the Sabbath; and by their growth in grace evinced that the sanctifying power of God's spirit is not confined to fixed rules of action, but that he can suit his benevolent agency to the wants, the circumstances, and the destitution of man.

On the Sabbath day upwards of 200 people attended at Matelle to hear the word of God; and in the evening, a mixed congregation of English descendants and native Singhalese, when alternate services were carried on by Mr. Silva, the pastor, and the visiting missionary.—*Bap. (Eng.) Mag.*

Kildare-Place Society, (London.)

This Society has now for nearly thirty years labored with unabated zeal and perseverance to promote the moral and spiritual welfare of the Irish people.

There are at present in connection with it 1097 Schools, containing 81,178 children, about one-half of whom are Roman Catholics.

The Model School in Dublin contains 465 boys and 436 girls. There have been trained in it 1997 Schoolmasters and 693 Schoolmistresses. The numbers received into it for that purpose last year were, eighteen Schoolmasters and sixty-three Schoolmistresses.

Nearly 3000 Lending-libraries, including one in each school, were established for the poor, and more than a million and a-half of cheap publications, compiled by the Society, have been issued from its depository; by which a vast number of pernicious books have been put out of circulation. The number issued last year was 18,234.

From 1815 until 1831 it enjoyed an annual Parliamentary grant, which in the latter years amounted to 30,000*l.* This grant was wholly and suddenly withdrawn, because it was a fundamental rule that the Holy Scriptures should be read in the schools by all who had attained a suitable proficiency.

The contributions to the Society amounted last year to nearly 25,000*l.* This includes 18,000*l.* contributed by parents of pupils, at rates varying from 1*s.* 1*d.* to 4*s.* per quarter. Nearly the whole income is raised in Ireland; the amount received from England having scarcely ever exceeded 1000*l.* in one year. Great exertions are now making, by the visits to England of the Secretary, the Rev. James Graham of Londonderry.—*Miss Reg.*

MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon ; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }
 January 15, 1841. }

According to the 1st article of the By-Laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation ; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

Intelligence.

SIAM. *Departure of Missionaries.*—The Rev. J. T. Jones, of the Siam Mission, and Mrs. Judith Leavitt Jones, late of Meredith Village, N. H., took passage for Bangkok, via Batavia, in the ship Dalmatia, Capt. Beal, on the 12th of January. Mr. Jones, it is known to most of our readers, arrived in this country in May last, and during his short sojourn among us, has visited many of our literary and theological institutions, with the hope of obtaining one or more brethren to accompany him on his return ; and has also made numerous addresses in many parts of New England and the Middle States, with a view to increase the general interest in the cause of Foreign Missions. We trust that his appeals have not been without effect ; and that their influence will be seen in the increased liberality of our pecuniary contributions and the fervency of our prayers ; and that, although no brother has been found ready to return with him, he may eventually have the pleasure of welcoming some, who have nearly completed their course of preparation, and whose attention has been directed to the claims of missions on their personal services by his representations and his example.

FUNDS.—The Treasurer received, a few days since, from two esteemed friends in A—, N. Y., a note, referring to the appeal of the Board in the last number of the Magazine, and expressing their regret at the necessity which occasioned it. The note enclosed two checks, one for \$50, and the other for \$25, with which the writers offer their “earnest prayers that

the Lord would open the hearts of his people to return into his treasury a part of what he has committed to their charge.” If all—even of those who feel it their duty to give something to the missionary cause, would act with equal promptness, and in a like spirit of liberality, there would not soon be a necessity for such another appeal.

Letters and Journals

FROM EASTERN MISSIONS.

ARRACAN.—E. L. Abbott, j. March 17—May 11, 1840, March 26, April 1, May 19. G. S. Comstock, j. Oct. 20, 1839—March 30, 1840, April 16. E. Kincaid, Jan. 1, 20, 1840, April 11. L. Stilson, March 30, (2.) A'SA'M.—C. Barker, Nov. 25, 1839, j. March 2, 1840—May 25, July 27. M. Bronson, j. Dec. 20, 1839—Jan. 25, 1840, April 1, (2.) July 10. N. Brown, j. Jan. 1, 1840—March 31, Feb. 15, May 25. O. T. Cutter, Feb. 23, March 2, May 26. BURMAH.—D. L. Brayton, Dec. 31, 1839, Jan. 21, 1840, April 18, May 4, 18. H. Howard, Sec., May, 1840. J. M. Haswell, March 10, April 23. A. Judson, March 31. L. Ingalls, Jan. 9, j. Sept. 24—March 6, 1840, May 11, 12. F. Mason, j. Dec. 3—23, 1839, May 9, 1840. S. M. Osgood, March 18, April 3, 28. E. A. Stevens, April 1, 3—May 23, June 5. J. H. Vinton, March 17. J. Wade, May 12. SIAM.—R. D. Davenport, Feb. 25, April 11. W. Dean, j. Nov. 16, 1839—Feb. 3, 7, j. March 1—April 9, 14. J. Goddard, April 8, Oct. 16. CHINA.—J. L. Shuck, j. Jan. 1840, May 20, 22, 28, June 23. Mrs. S., June 23, 24. TELLOGOOS.—S. Van Husen, March 16. WEST AFRICA.—I. Clarke, j. Jan. 9—May 19, June 1—Aug. 18, Oct. 17. W. G. Crocker, Sept. 4, Oct. 16. FRANCE.—E. Willard, June 27, Sept. 2, 12, 30, Oct. 2, Nov. 4. GERMANY.—J. G. Oncken, July 25, 31, Sept. 23. GREECE.—H. T. Love, Oct. 8, 9, Nov. 14.

Donations,

FROM DEC. 1, 1840, TO JAN. 1, 1841.

Maine.

Thomaston, 1st Baptist church, mon. con., per Rev. L. B. Allen, with a gold ring,	12,00
do. Lincoln Bap. Cent Society, Mrs. Deborah Cillely tr., per Capt. Bryant,	51,77
Portland For. Miss. Soc. of 1st Bap. church, Joseph Hayes tr.,	55,54
do. 1st Bap. ch. and soc., mon. con., N. Ellsworth treasurer,	40,46
per H. B. Hart,	96,00
Cumberland For. Miss. Soc., H. B. Fernald tr.,	145,00
Camden Bap. Fem. Miss. Soc., Mrs. Rhoda Bass tr., per Capt. Norwood,	20,00
	<u>324,77</u>

Massachusetts.

Franklin Association, Cyrus Alden treasurer,	
Mrs. Samuel Hall	,50
Colerain Baptist church	4,04
do. Dorcas Society	3,54
do. Luther Fisher	,50
do. David Purrington	3,00
Bernardston Bap. church,	5,00
Heath, Mrs. Almira Buck,	,50
do. Baptist church	8,50
A friend, per Rev. J. M. Purrington.	,50
Conway Bap. church,	4,85
	<u>30,93</u>
Newton, Students in Theo. Seminary, monthly concert, per Rev. Benj. Corbett,	12,87
Long Meadow, Sabbath school, Augustus Burt, sup't,	1,50
Wilbraham, Baptist church,	6,00
per Rev. J. R. Bigelow,	7,50
Boston, Miss Hannah Parker, per Miss Mary Webb,	5,00
do. a member of 1st Baptist Free church,	50,00
Chelmsford Female Jews' Society, Mrs. Sarah Osgood tr., per Miss Mary Webb, for Indian mission,	7,25
Townsend, Miss Roberson, per Mr. Scott,	10,00
Scituate, John Collamore,	3,00
do. Mrs. Collamore,	3,00
	<u>6,00</u>
New Bedford, William St. Baptist church, mon. con., per Rev. H. Jackson,	121,00
West Wrentham, per V. J. Bates,	9,50
	<u>260,05</u>

Rhode Island.

Rhode Island Bap. State Convention, V. J. Bates treasurer,	
Warren Bap. Association, col. at an. meeting, per James Brown,	27,25
Providence, 1st Baptist ch. and soc., an. sub., per E. W. Clark,	253,71

do., 3d Baptist ch., mon. con., for Bur. miss., per Wm. Barker tr.,	30,00
	<u>310,96</u>
Providence, Brown University, mon. con., for Sept. Oct. and Nov., per Charles S. James,	9,00
	<u>319,96</u>

New York.

Mrs. M. C. Dimmick, per Wm. Burnett,	2,50
Seneca Bap. Association, per Jas. McLallen treasurer,	
Canton Baptist church,	7,39
Peach Orchard Baptist ch.,	7,00
Delma " "	6,75
Elmira 1st " "	3,00
Big Flatt " "	6,00
Covert " "	10,00
Trumansburg " "	6,00
	<u>46,14</u>
Montgomery, John Martin, for African mission,	5,00
do., Miss Martin, for do. do.,	5,00
Dutchess Association, G. W. Houghton treasurer,	
Dover, 2d Baptist church,	8,00
Franklindale " "	11,00
One half of col. at Dutchess Association in October,	9,50
Beekman Baptist church,	5,00
Amenia " "	33,12
I. J. Stoutenburgh,	,50
	<u>67,12</u>
New York city, 1st Bap. church Sabbath school, to aid Mrs. Vinton's school, Burmah,	6,50
Harmony Association, J. B. Burrows treasurer,	106,00
French Creek Association, per W. N. Gould,	4,50
	<u>242,76</u>

South Carolina.

Beaufort Baptist church, per D. L. Thomson, for Burman mission,	120,00
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Mississippi.

Jackson Female Missionary Society, Mrs. O. A. Runnels tr., per Mrs. Sarah M. Holloway,	30,00
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Ohio.

Troy, Miami co. Baptist ch., per Rev. T. Eaton,	10,00
New Carlisle Bap. ch., mon. con., per H. G. Pratt,	6,06
	<u>16,06</u>

Iowa Territory.

Mrs. Lydia Cady, for China mission,	1,50
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LEGACIES.

From a deceased friend, proceeds of a watch, per Rev. G. J. Carleton,	40,00
New Carlisle, Ohio, from the mission box of Mrs. French, deceased, per Rev. E. French,	,94
	<u>40,94</u>
	<u>1356,04</u>

H. LINCOLN, Treasurer.

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